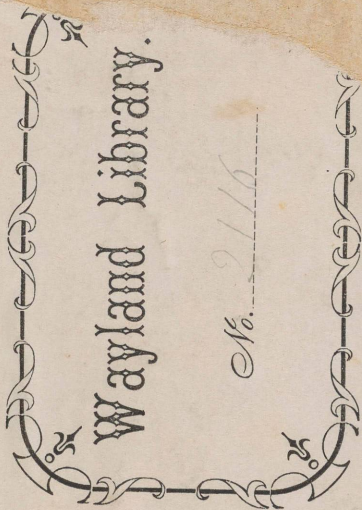




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A SERIES OF HISTORICAL
PAPERSON WAYLAND PUBLISHED
BY MR. JAMES S. DRAPER IN THE
"WALTHAM FREE PRESS" AT
VARIOUS DATES.

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The following sketches were
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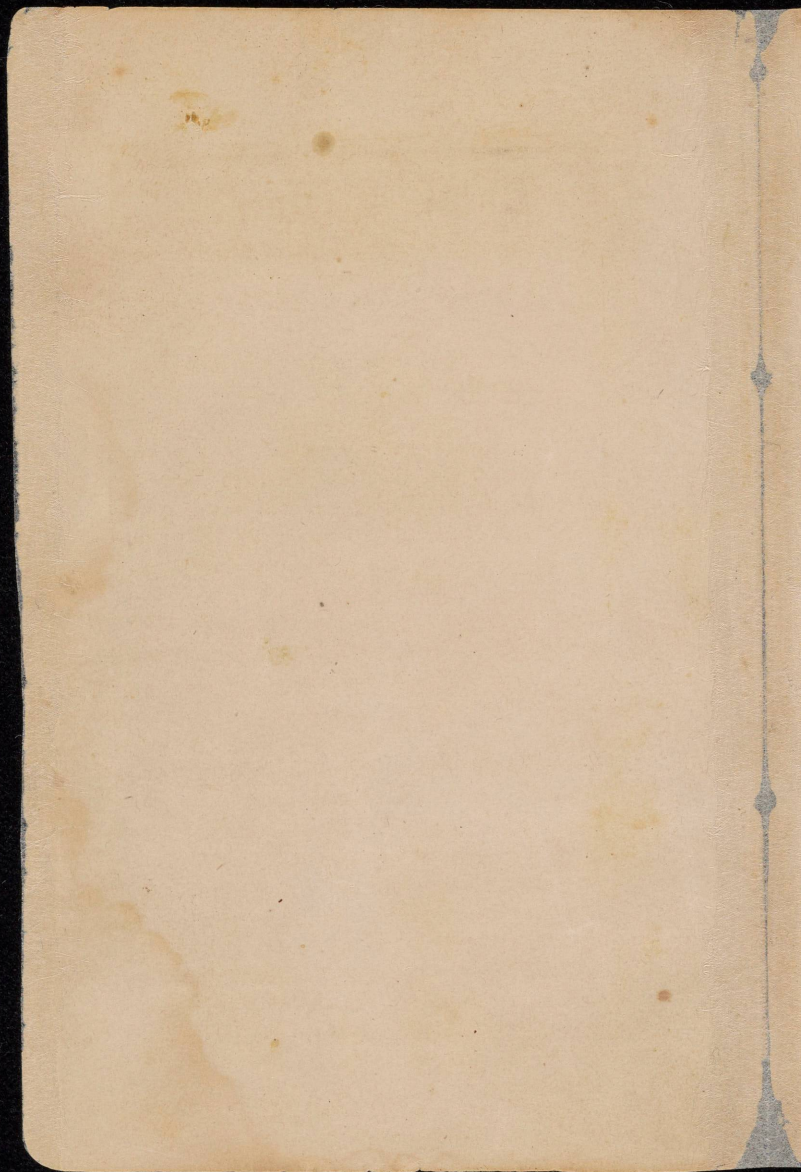
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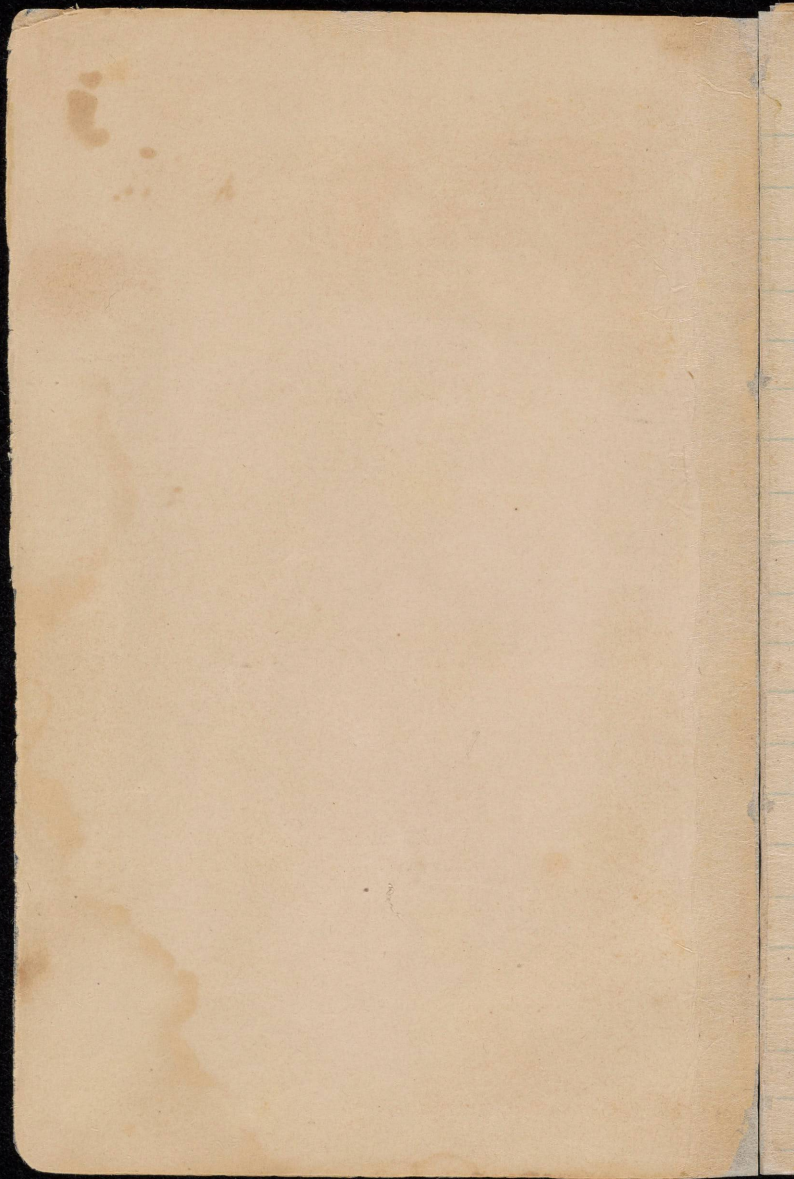


The following Sketches were prepared by James S. Draper, of Wayland, and printed in a series of articles in the "Waltham Free Press".

He respectfully presents this copy to the

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Jan
Feb. 3^d 1868 --



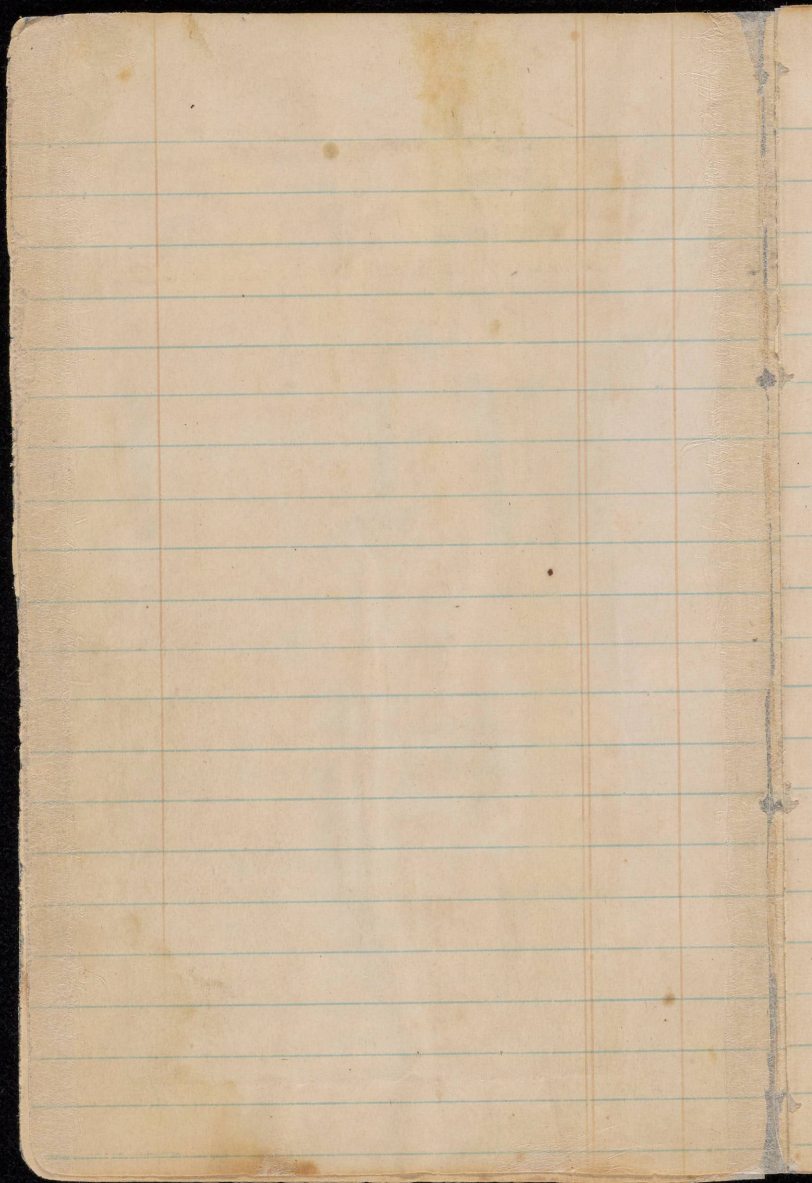
Local History.

Wayland Local History.

WAYLAND, Feb. 20, 1867.

I noticed among the statistics of the Unitarian denomination in their Year-Book, that the organization of the society in this town is accredited to the date 1722. From a somewhat careful examination, I am led to believe that it was founded at a much earlier period. And were I fond of intermeddling, I would endeavor to set the matter right with the authorities, and show to the world at large that our worthy friends here not only have good claim to be respected for their present *status*, but that their ancestral prestige both on account of sterling character and remote antiquity, is worthy of a just pride. It is no peccadillo of mine, but a fact of common consent that the banner that bears the marks of the toiling ages, is worthy of more honor than one recently raised, even though it flaunt in gayest colors and costliest equipage.

Without presuming to wield the pen of vindication, I propose to take you, (and your readers too, with your permission) over that portion of historic ground lately traversed by me, and extending back to the earliest settlement of this place.



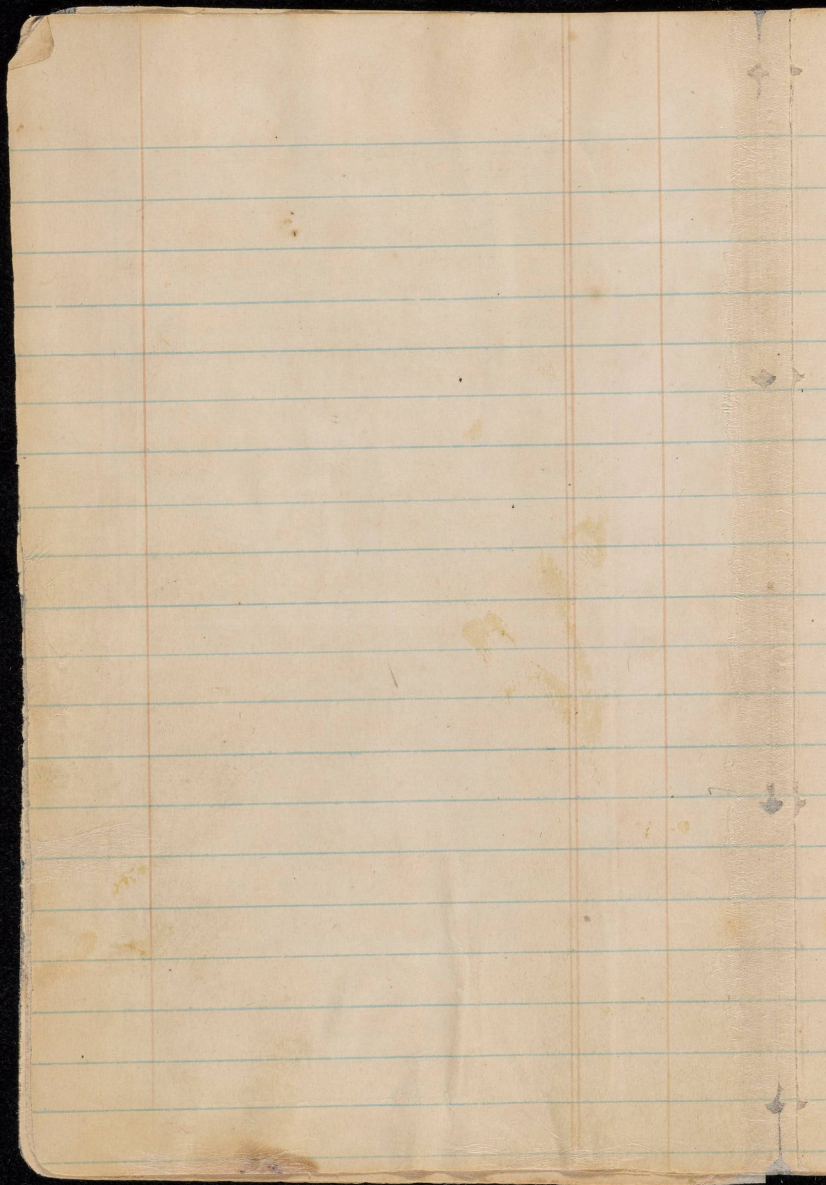
The town of Sudbury, of which Wayland was an integral part until the year 1780, was begun by settlements as early as 1635. Peter Noyes, a native of Sudbury in England, a carpenter by trade, and a man of considerable wealth and influence, was probably the first Englishman who built a habitation west of the then boundary of Watertown. He and a few other settlers located at that time within the precincts of this town; that is, on the east side of the Sudbury river.

The qualities of the soil for easy cultivation, and more especially the rich and extensive alluvials bordering the river affording such ample forage for cattle, and thatch for covering their buildings, induced a rapid immigration.

The earliest records of the town bear date of 1638. Its incorporation by the General Court was in 1639. At this latter date the list of its freeholders numbered thirty-four; five years later forty-three had been added.

The first grant of land for the township embraced a territory five miles square, its easterly boundary commencing at the distance of eight miles from Watertown meeting-house. It was bought of an Indian named Cato, at a price of about two and one-half mills per acre. The deed of conveyance is still preserved in the archives of Sudbury.

Leaving its municipal history for the present, I take up the ecclesiastical; though the two are intimately blended in the records.



And, bearing in mind that church edifices are now (in the past they were still more so) important centres in every town and village, let me bring out the first meeting-house,—a puritan term,—of this locality,

In the Old Burying-ground of Wayland, at a distance of five or six rods from the public road may be seen a level plateau of ground about forty feet square. Looking out toward the west, the eye meets a landscape view of no ordinary beauty—the river winding its quiet way through meadows hundreds of acres in extent, the long lines of causeways fringed with willows, the wide, stone-arched bridges, the gracefully cut hills of Sudbury that bound the river, all seem to combine in perfect harmony. Looking at the immediate surroundings of this quiet spot, the corrugated surface, the slaty slabs—some of them bearing inscriptions cut nearly two hundred years ago—tell of the deeper repose of forms that once gazed like us upon nature's beauty.

On this spot, in 1643 was erected the first meeting-house of the town,—a church having been formed six years before, under the pastoral care of Mr. Edmond Browne. (The title *Rev.* is not found in the records applied to ministers for more than a century after.) It was probably a log-house covered with thatch, and was built by Sergt. John Rutter for the sum of six pounds sterling, to be paid in articles of produce. Its size was 30 by 20

thus

1

Photo

+ letter

+

Thatch
Drum

Records of person appointed to
beat the drum.

also storage for powder

Thatch
Drum

Records of person
appointed to beat
the drum.

also storage for powder

thatch

feet, and 6 feet high, having four windows with three lights apiece, and two with four lights each. It does not appear to have been furnished with a floor or seats till two years after.

Such was the house in which the first settlers here presented their public offerings of praise and prayer to Him who was their guardian and strength in the wilds of the new country. Should we not reverently honor them as they stand there eagerly listening to the word of God, gratefully acknowledging his goodness, and fervently imploring his continued aid and protection while the chilly blasts of winter wheeze through the chinks of their lowly temple.

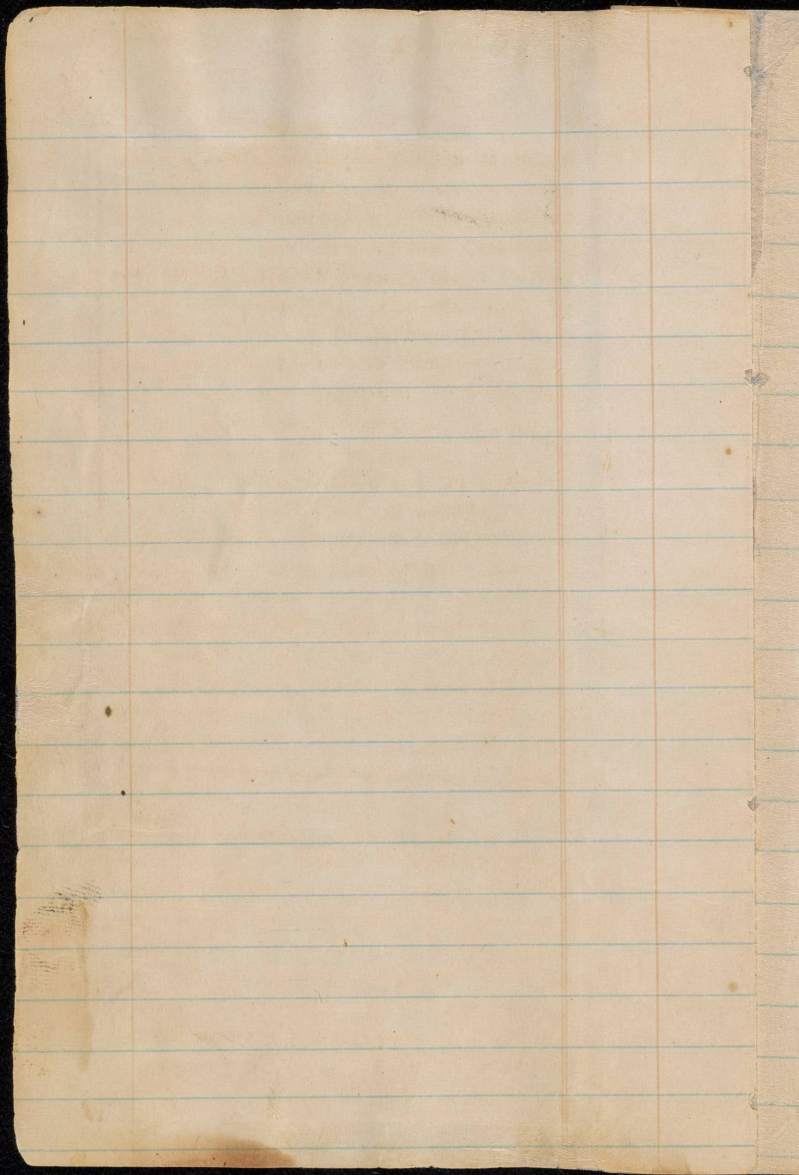
This First Church then and there gathered has descended in an unbroken line of successive pastorates and houses of worship to the "First Parish" (Unitarian) now existing in this town.

In another article I propose to trace the "Lineage" of meeting houses, and yet further, of the ministers who occupied this period of two centuries and a quarter.

Wayland Local History.

NUMBER II.

The meeting house described in a previous number was supplanted in 1652 by another on the same site of more imposing style and dimensions. It was to be 40 by 25 feet and 12 feet high—a *framed house* designed for galleries—finished with gable ends, two pinnacles, two doors and four transom windows.



5

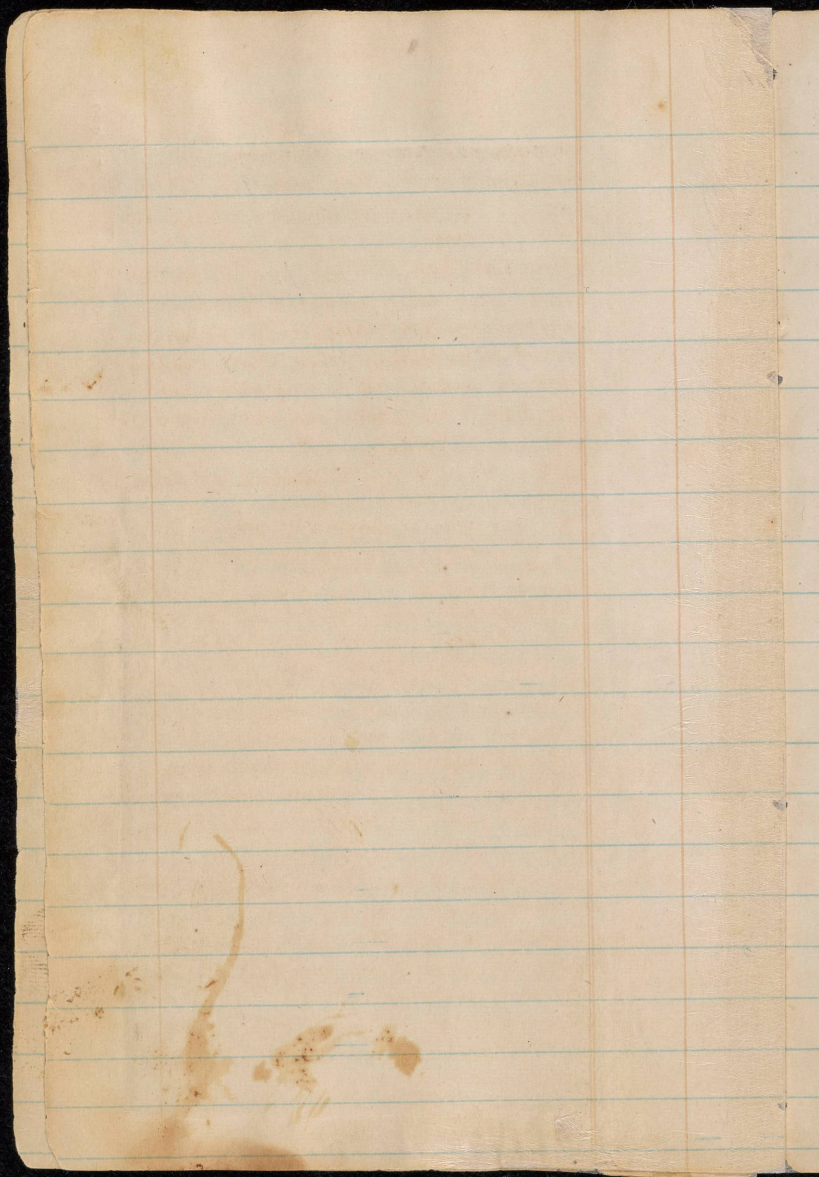
Inside, it had white-oak benches, and the walls were cased up with smooth boards. It served not only as a church, but also for a town-house, court-house, and arsenal. In front of it was erected an arrangement for punishing criminals, called the stocks; and, in time of King Philips's war it was surrounded by a stockade, and so answered as a sort of fort of defence against the Indians.

This building remained for a meeting house thirty-four years, when it was sold (except the seats) for six pounds sterling.

At this period there seems to have been a sort of mania in the colonies to erect costlier houses for public worship—a meeting-house fever—and the contagion spread among the people of these precincts. Hence at a town meeting in 1686, it was voted, ordered and agreed to erect a meeting house just like the new one in Dedham at a cost of two hundred pounds sterling currency. I regret that no definite description can now be found of this house.

At first, the people were very harmonious in their plans; but disagreements were soon apparent, as appear from the records of no less than twelve town meetings called at different times to consider various matters relative to this meeting house.

At the last but one of these meetings it was voted that the oaken seats of the old house be placed in the new one. The increase of tax rates consequent upon this new building



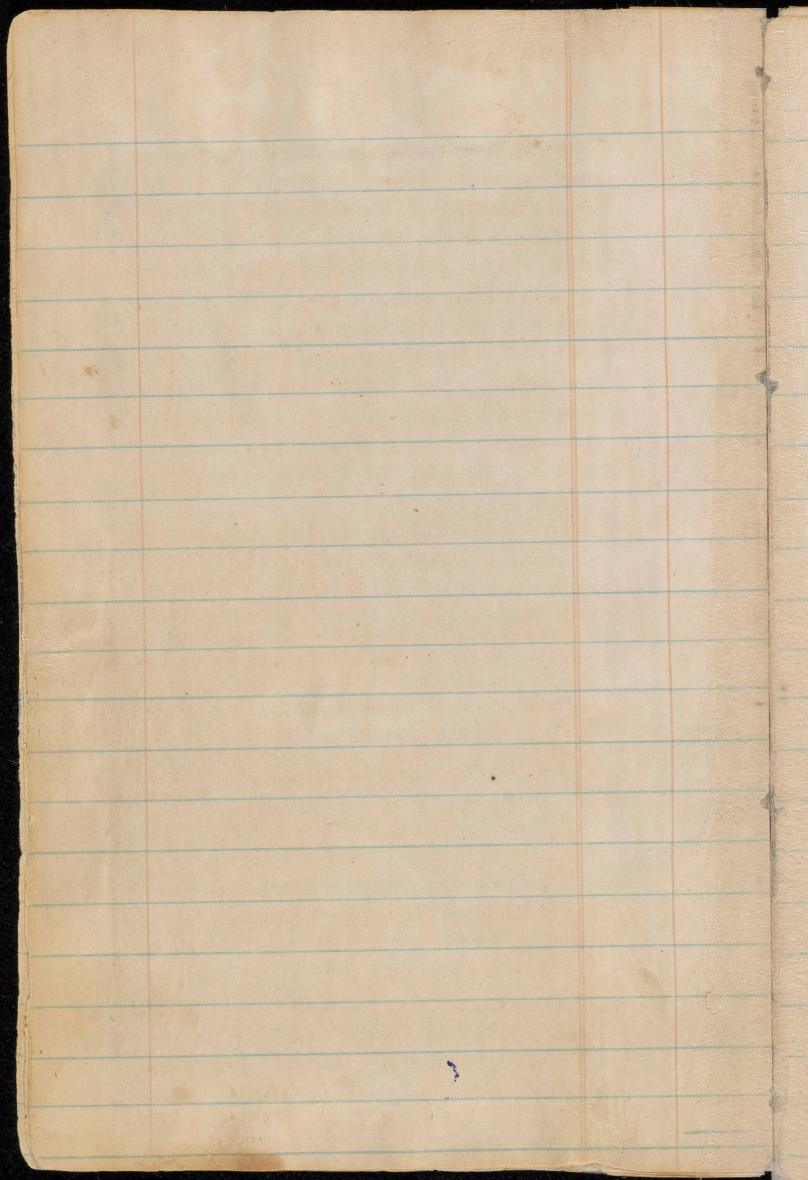
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doubtless moved the majority to this economical arrangement. But it was too much, however, for some of the more aristocratic spirits to bear; and the aforesaid Peter Noyes, Esq., who must have been at the time seventy years old, resolved to help himself in a summary manner. Without consulting authority, he entered the house, took out two of the old benches, and erected a new pew in their place. The proceedings had thereon I copy from the records as follows:—

1688. Feb. ye 16. Forasmuch as some person or persons in a disorderly manner have presumed to enter into our meeting house, and have cut down some of our seats, and disposed of them we know not whither, and in ye room thereof have sett up a pew; and it doth not yet largely appeare who hath done it; therefore we ye Selectmen of Sudbury do order and appoint that ye pew so irregularly built shall be fast nailed up untill such time as we shall see cause to open it againe or otherwise dispose of it.

At a subsequent meeting of the selectmen, Peter Noyes, Esq. appeared and acknowledged that he was the one who built the pew, and that he did not intend any evil by it.

Whereupon, it was then and there ordered and decreed by the selectmen, that Mr. Peter Noyes do forthwith take away ye pew, and sett up our seats againe, and that he shall leave ye seats in as goode condition as before he destroyed them, or else be presented before ye next court of sessions to answer for his conduct.



Peter Noyes—the magistrate—paid no attention, as it appears, to this call and threat of the selectmen. He was a man of strong will, evidently in an exasperated state, and vigorously resolved that the new meeting house should not be disgraced by such old furniture if he could prevent it.

So a town meeting was called to consider the matter, at which both sides of the question were heard no doubt with some warmth of feeling,—the magistrate being supported by Dea. Haynes, Capt. Brown and Capt. Grout.

The town finally disposed of the matter in the following facetiously happy way:—

Ordered, that ye pew shall stand there; and that Mr. Peter Noyes' three youngest daughters, together with the daughter of Deacon Haynes, and Mary, Capt. Brown's daughter, and Susan, Capt. Grout's daughter shall sit in the new pew, and that they do give up their rights to ye other seats in ye meeting house.

Wayland Local History.

NUMBER ~~IV~~. III.

[This number, which concludes the sketch of the meeting houses in Wayland, should have appeared in its regular order, but failed to from some oversight.—Ed.]

Eighty-seven years after the first settlers located on the east side of the river, migration had proceeded westward across the stream to such a degree as to impel the desire

Spiritual good at our
bodily spirit

This was in what is now
Wayland Center where P.O. is

This was in what is now
Wayland Center where the P.O. is

for a new meeting house for their special accommodation. The floods arose at certain seasons in those days, it seems, so as seriously to interfere with travel over the rude bridge and slightly elevated causeway that spanned the river and meadows; and this was one of the most urgent reasons for a new house.

After several ineffectual efforts in town meetings, a petition was sent to the General Court to decide the matter; the result of which was that a new house was ordered to be built on Rocky Plain at a cost of three hundred and eighty pounds sterling. This was completed in 1723.

Immigrants on the east side had gradually spread their habitations southward so as to leave the old meeting house in a very one-sided position. Hence arose the question of its removal to a more central point. Here again, it appears, the spirit of selfishness reared its head. The west having its wants accommodated were unwilling to incur any further expense for the special interest of the east. Fortunately, "The Great and General Court" as a last resort extended its strong arm to relieve the oppressed and establish righteousness. By its special committee, it ordered the town to remove the old house, and fixed the spot on which it should stand, and the time within which it should be done.

In obedience to this order the house was taken down; but many of the timbers being

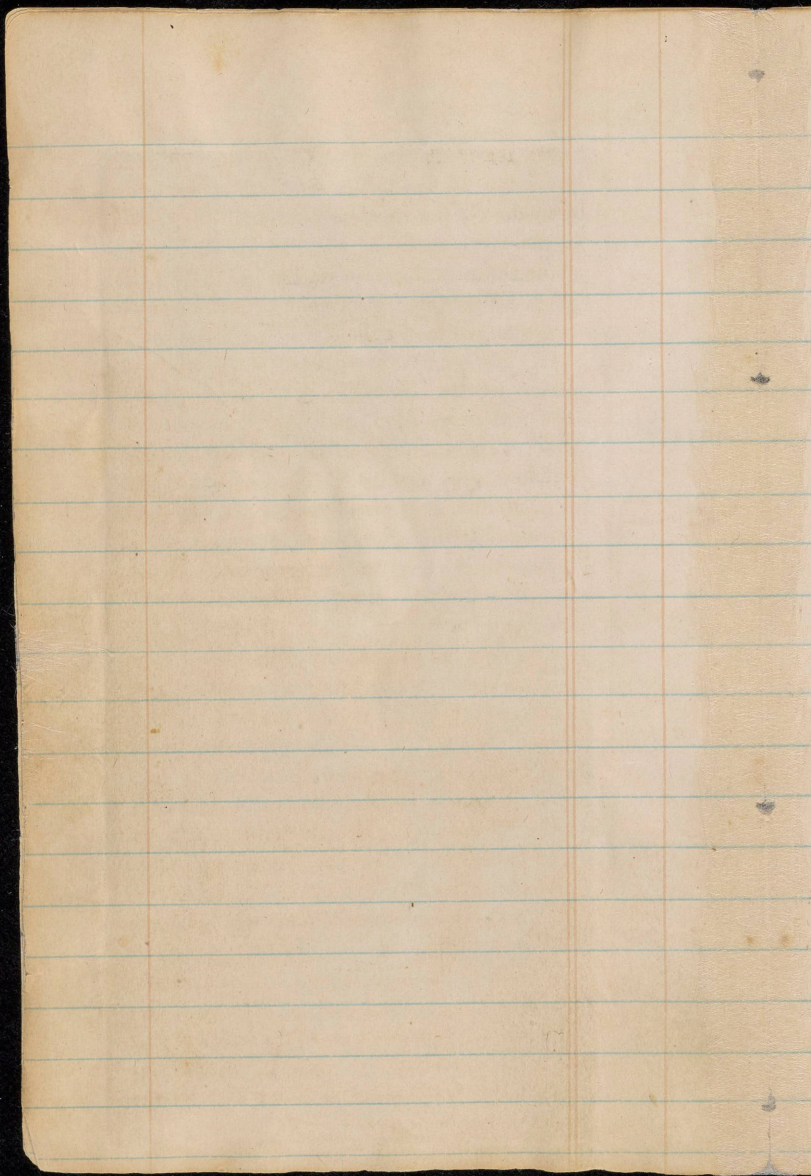
Mr. Ballard's
house

Mr. Ballard's house
(Vinsondale)

found defective, the town voted to erect a *new* house, using such materials of the old one as were fit. The work was completed in the year 1726 at an expense of about two hundred and fifty pounds. It remained as a church edifice for eighty-nine years, and is well remembered by many persons now living. It stood near the location of the present town house and post office, with its front somewhat nearer the road than those buildings. Its exterior was quite plain, having neither tower nor steeple. Just behind the pulpit, six or eight feet from the house, towered a very large and fine shaped sycamore, that served as a relief to the unadorned building. The great stone "Horse-block" to accommodate pannier modes of locomotion, must not be forgotten, standing near the southern door,—(the house had entrance doors on three sides). The square pews with partitions surmounted by little balusters about as high as the heads of the congregation when sitting, (the balusters affording squinting room for the younger members); the sober-looking deacons' seats beneath the elevated pulpit with its heavy looking sounding-board, that, suspended by an iron rod, seemed to threaten destruction to the minister beneath, if he swerved one "jot or tittle" from the established truth;—these all, with the massive galleries, constitute the picture of this old church, whose frame still survives in the building now known as the "Green Store."

1728

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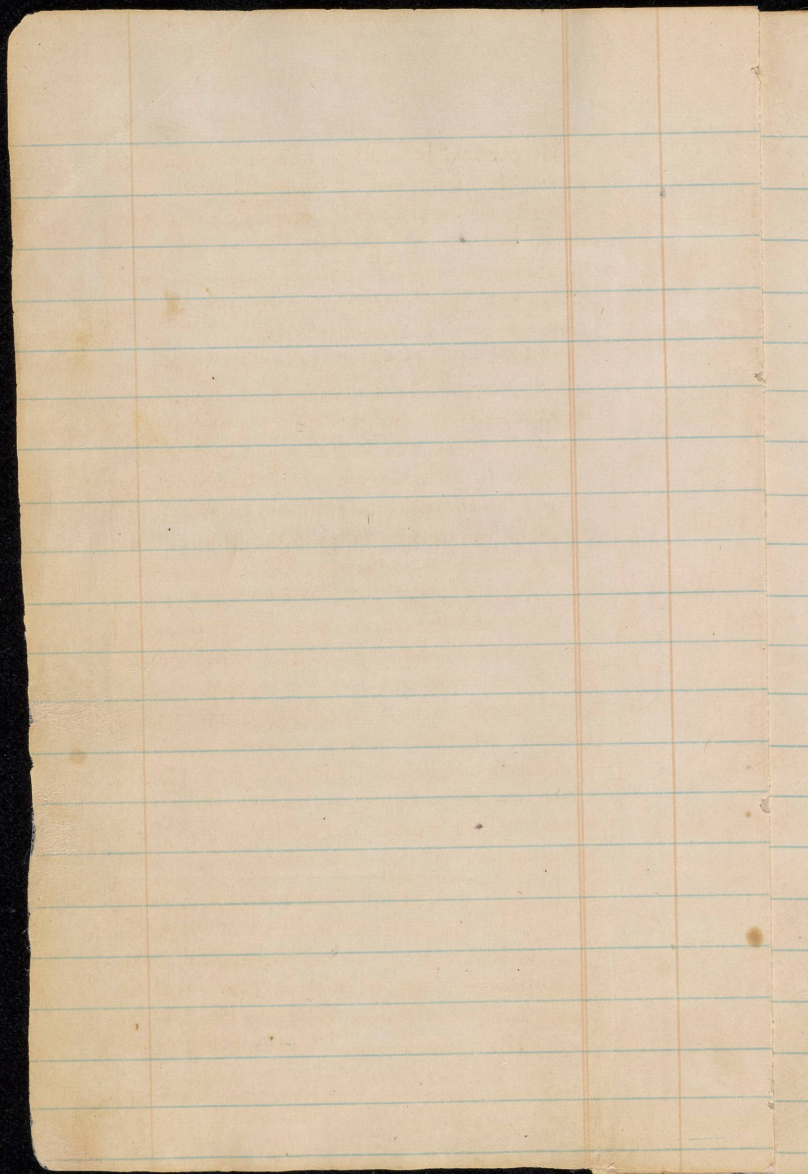


By act of the General Court in 1780 the precincts of Sudbury were divided into two townships; the most of that part lying west of the river retaining the name of Sudbury; while the part this side was called East Sudbury, which name it retained till 1835 when it was changed to Wayland.

In 1815 the town erected the house now owned by the First Parish (Unitarian) at a cost of between nine and ten thousand dollars. This is the last of the succession in direct line from that humble structure described in my first paper on this subject, built by order and at the expense of the town, and in which, under a common faith, and, in the main, with united hearts, the successive generations of men and women worshipped. It was remodelled in 1860 by dispensing with the galleries, raising the floor of the church proper, and having commodious vestry rooms below.

1850

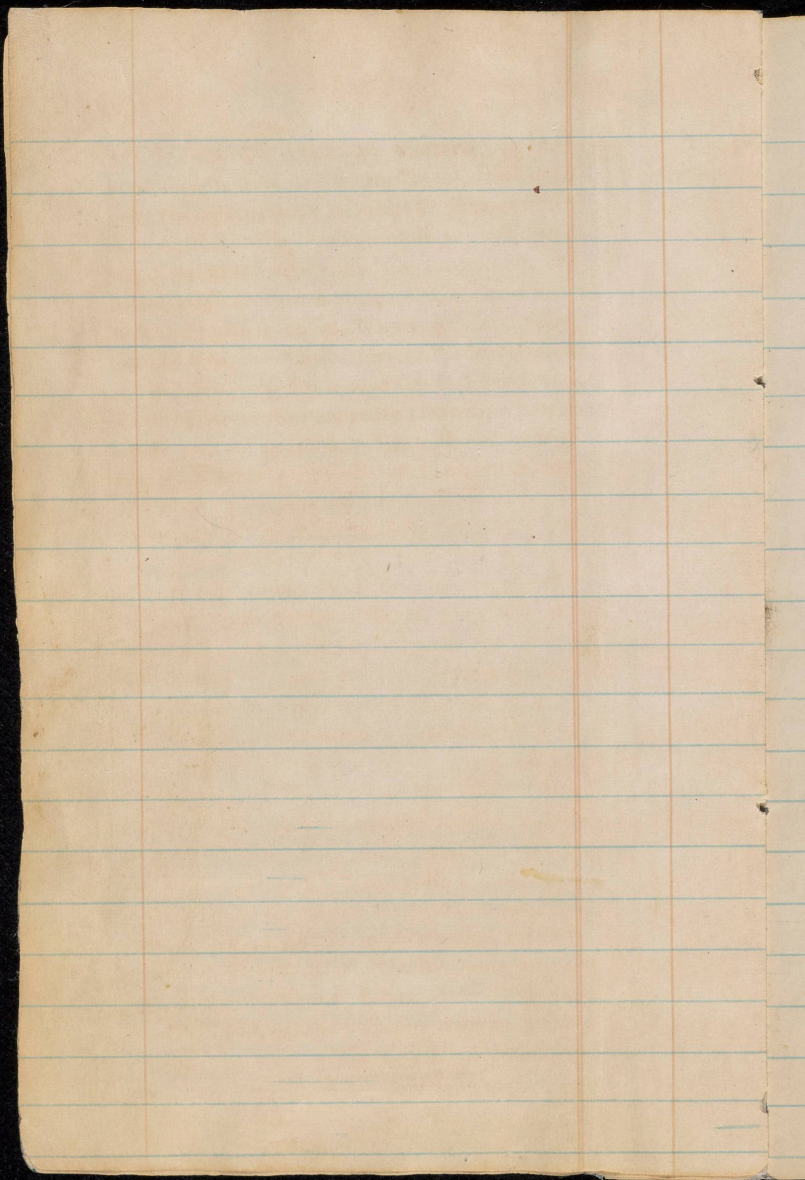
As I sat last Sunday on cushioned seats within the finely frescoed walls of this church warmed to a summer's temperature, and listened to the polished sentences of the preacher, to the artistic performance of the choir, to the many-tongued and richly voiced notes of the new organ, my thoughts involuntarily went back to the distant past. The contrast seemed strange—marvellously strange; and I leave it for your readers to fill out a string of meditations suited to such a contrast as the two temples present at either end of the period of two centuries!



My purpose is accomplished in thus having traced the *direct meeting house lineage*. But it is due to the subject to present also a view of the two worthy side relatives called into existence by the inevitable results of that "March of Mind" which stamps the potent word *progress* on human destinies.

A short time previous to the year 1828, a feeling began to be awakened that the pastor then incumbent was becoming unsound in the faith. Excitement in religious matters was rife in other towns, and East Sudbury caught the contagion. Separate meetings for religious exercises were held. Rev. Dr. Beecher, then in the prime of his controversial element came, with others of his co-workers, and the result was the permanent withdrawal of a few influential members from the church and society. They erected, in the above named year, a chapel sufficiently commodious for their wants, and with hearts and hands united, and under the enthusiasm which new projects always inspire, they labored untiringly and successfully in building up a society of the Calvinistic faith. In

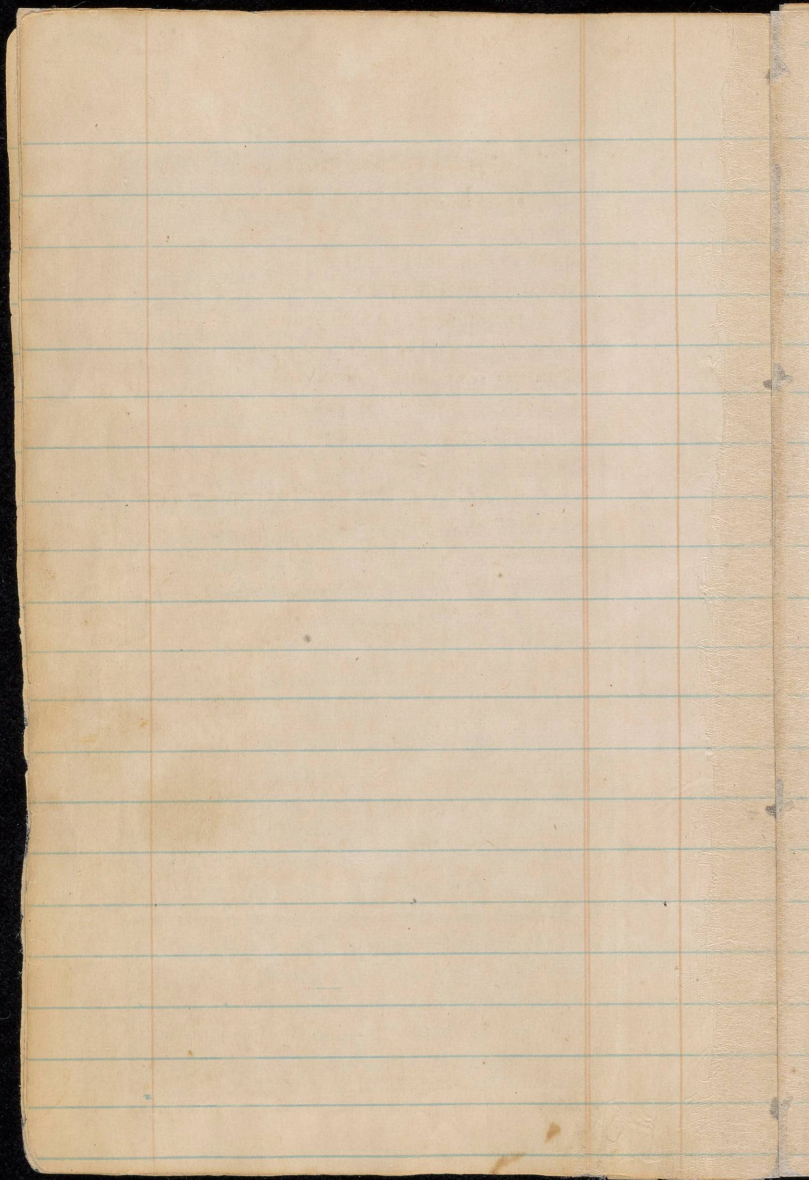
1835, they had outgrown their chapel and erected in its place their present church, which is of respectable size, ornamented in fresco inside, supplied with a good organ, and is well filled with worshippers each Sunday. Their chapel remains in use for week day meetings.



At the extreme southern borders of the town lies the village of Cochituate, constituted largely of shoe manufacturers for the noted firm of Bent & Co. Here, from the commencement of the present century, have been many worthy persons of the Methodist order. Living at a distance from churches of that faith, they were enabled in 1850 to realize their long cherished hopes in the erection of a pleasant and commodious church of their own. It was consecrated to the Wesleyan order, and the society have until a short time past dwelt in the harmony of brotherly love, to their mutual growth in the graces of heavenly life.

Without entering any controversial province, I content myself, in concluding this paper, to say that the foundations of a new house of worship to be dedicated to the Episcopal order of Methodism are already laid, and a few months will probably witness its completion.

Note. I forgot to mention in its proper place, that the records mention for the first time the "ringing of the bell" to call people to meeting in the year 1699. Previous to that time a man was employed to beat the drum for that purpose. It does not appear what became of the bell; it seems to have been an ill-constructed member,—often requiring repairs,—and was dispensed with in the church erected in 1726.



[For the Waltham Free Press.]

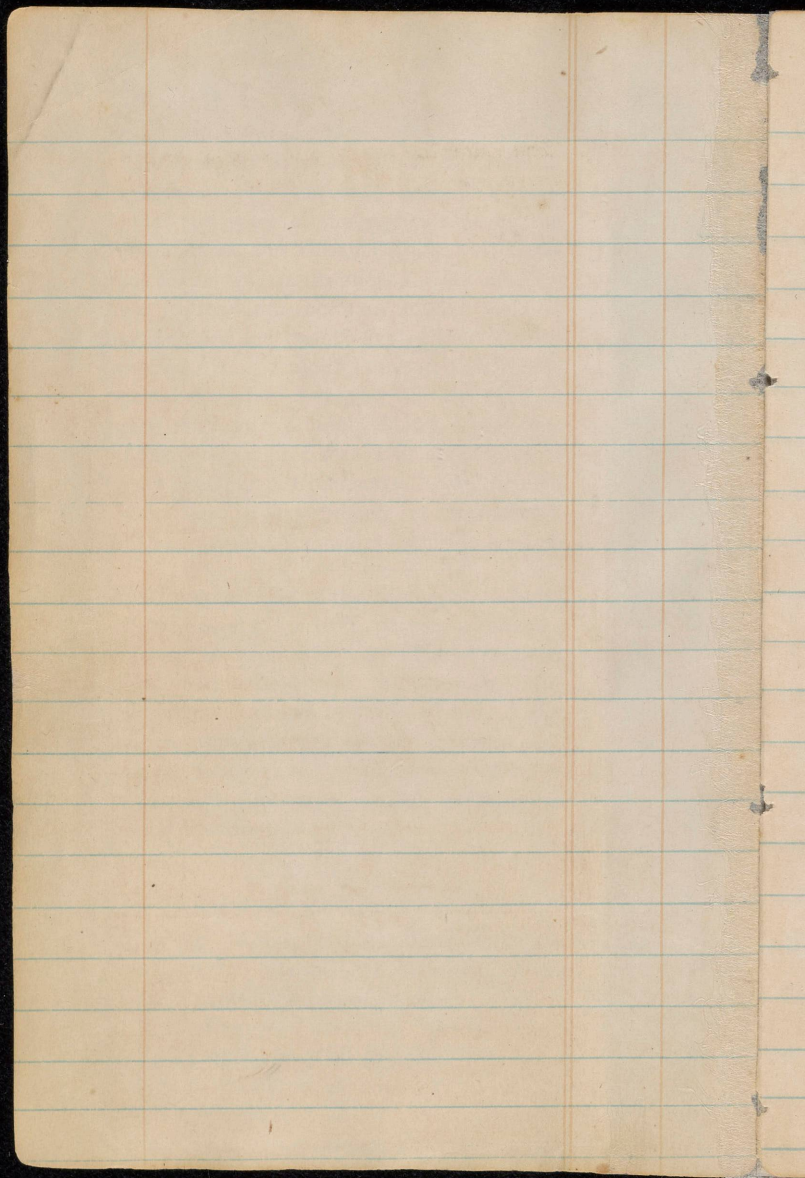
Wayland Local History.

NUMBER ~~XX~~ IV.

Next to the meeting houses, come the ministers of olden time; an almost extinct class of the *genus homo*—to reproduce which in truthful proportions and colorings, seems a task rather difficult of execution.

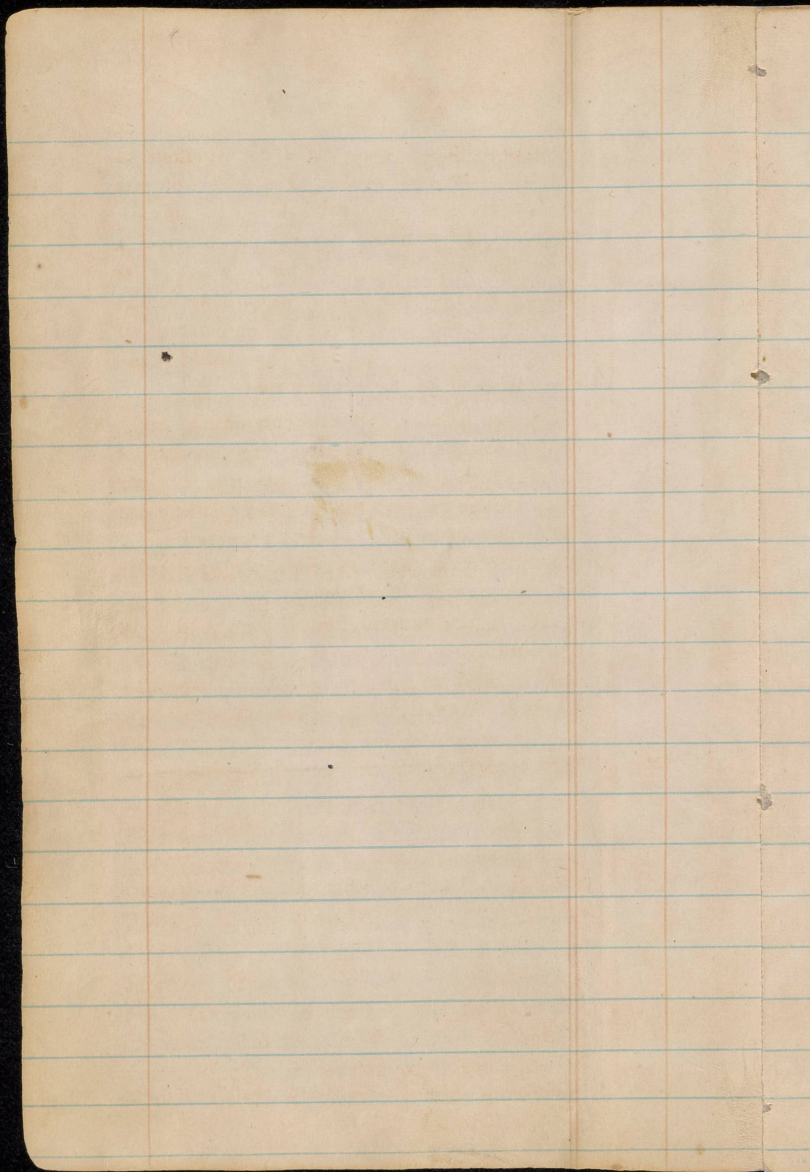
I must beg pardon of the clerical order of the present day for the above assertion. Yet facts seem to confirm its truth. If any one should now attempt to ape the importance once attached to the priestly order, by offering public prayers by the hour, by spreading out the matter of his sermons into 'tenthlys,' until the attenuated composition smacked much more of the manipulator's fingers than of the simple truth of his text— or by doggedly holding on to forms and ceremonies after the spirit has left them to the natural process of decay incident to all effete matter, he at once would become a mere parasite, and in the rapid whirl of the religious elements of these times, he would be seen clinging with all the grappling-hooks in his power to the periphery of some society whose accelerated revolutions threaten the tangent for all his official dignity and reverence.

Or, if he gracefully yield to the demands of the hour, and lower his pulpit—dress like other people and wear a *moustache*,—why, then he equally, though voluntarily, relinquishes all the pompous prestige of olden time, and virtually becomes one of us.



The writer lately attended a religious conference composed of Lay (?) and Clerical (?) delegates to the number of a hundred or so, from twenty or more societies. There was no lack of earnest, enthusiastic talk. And had he not known personally a few of the members, he could not possibly, either by their appearance or their words, have marked the distinctions said to belong to them. They all seemed like kernels of corn of one pattern in the "popper;" and as each one exploded his store of internal treasure—jostling good naturedly a half dozen of his neighbors, who, in turn, did the like favor to him in the same brotherly spirit,—verily, it seemed that here was a realization of "equality before the law" divine, if not laws human.

Call it public opinion, with the political economist; or universal soul-magnetism, with the Psychologist; or an influence from the higher spheres, with the Spiritualist; or a descent of the Holy Ghost, or the wily pranks of Satan, with the Calvinist—we have in either case a tolerably clear indication, from all the features that are taking form and peering at us from the mists and myths of this transitorial period, that the "Coming Man" of the world's redemption is to be looked for in the great mass of our common manhood, rather than in any privileged order or in any one conspicuous person. To this central point the car of progress is rapidly moving. To be a MAN, will soon be esteemed a



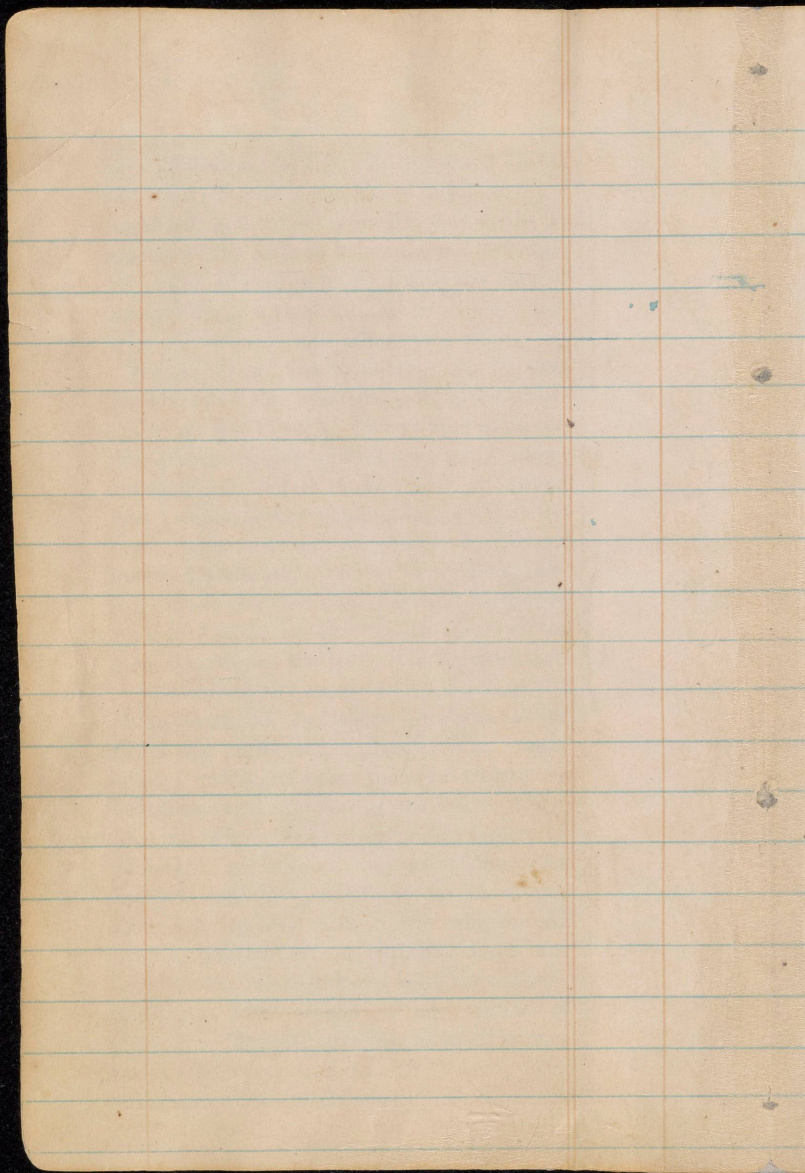
far higher honor than was ever attached to any time-honored prefix. He who opposes the progressive course of things in this direction, may possibly retard the motion a trifle, but he will endanger his own safety far more. And for these two reasons we cordially invite him and his to be converted, or else to pack up and move to some other planet—and in either case to act speedily.

But we must “halt our command” here; having unexpectedly made a “*reconnaissance in force*” when our only purpose was to clear away a little rubbish that seemed to lie in our path, we now proceed as first proposed.

Bear in mind that the ministerial portraits we are to exhibit, correspond—nay belong, in fact, to the meetinghouse lineage already presented.

And, first in order, we have Edmond Browne. At his *debut* on the stage, he appears as merely a land proprietor among the first settlers, with no special privileges or marks of a clerical nature. On the records he is first called “our pastor” in 1640. How he came to that position or what his previous preparations for the office, are left as matters of inference. He first received as a salary the sum of only £4 per annum, which was gradually increased to £40 in 1646—showing the growing appreciation of the people, and perhaps the increasing development of his personal fitness for the office.

Nothing appears recorded from this time



ownward to mar the beauty of the relations he sustained to his people. With them he shared the trials of pioneer life, and the sublime feeling of freedom from the rule of ecclesiastical hierarchies. All the ready sympathies of human hearts had full play, firmly cementing—nay, melting into one, this band of worshipers and their pastor.

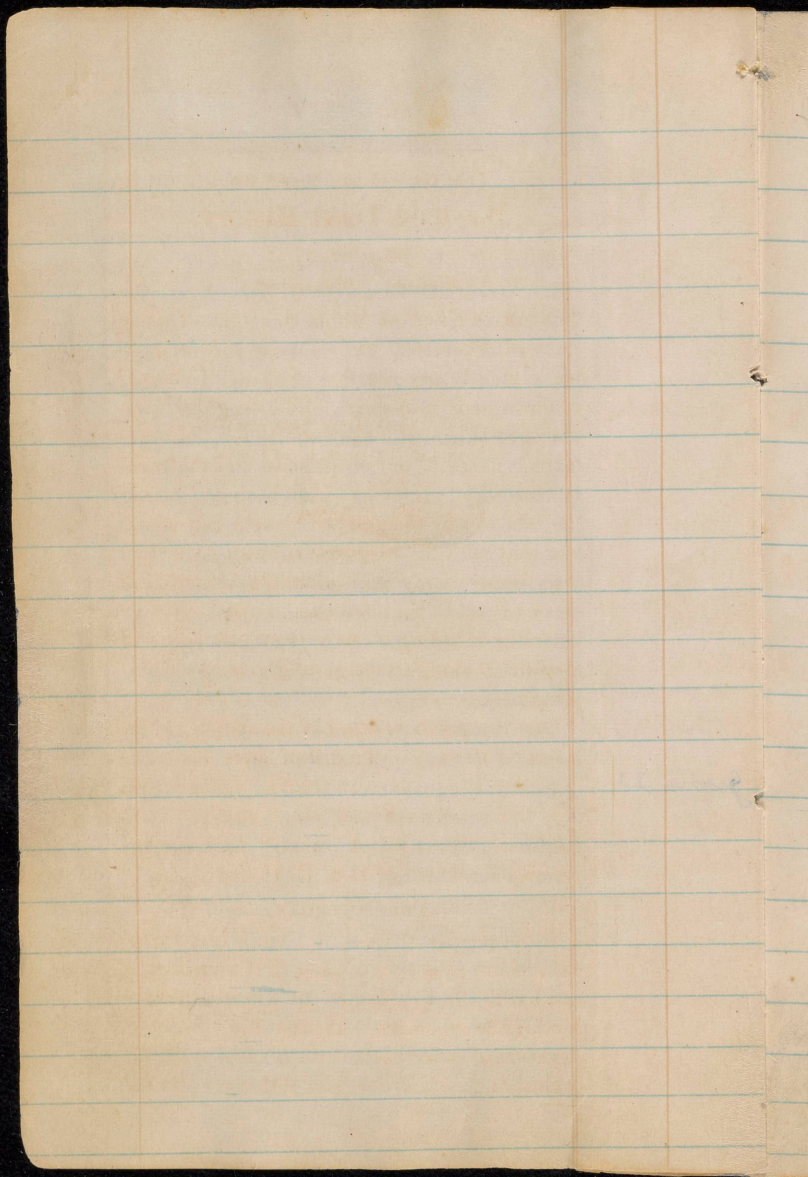
From a manuscript of the late Doct. Stearns of Sudbury, the following passage is transcribed :

June 22
June 22
“Mr. Brown was considered a man of good sense and piety; and he pursued his labors with much cheerfulness. He appears to have been good tempered, kind and benevolent. He was fond of music, and played the bass-viol with good effect. He indulged also in the recreations of hunting and fishing. He was strongly tinctured with the sympathies of the times in which he lived. After a brief illness, he died in 1678. His remains lie in the old burial ground of Wayland, in that part now covered with trees. A flat stone with the initials E. B., rudely cut, marks the spot.”

Much unavailing search has been made for that stone, in order that some fitting testimonial, due from the passing age, might be reared in memory of the First Minister of this early-settled township.

(To be continued.)

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[For the Waltham Free Press.]

Wayland Local History.

NUMBER V.

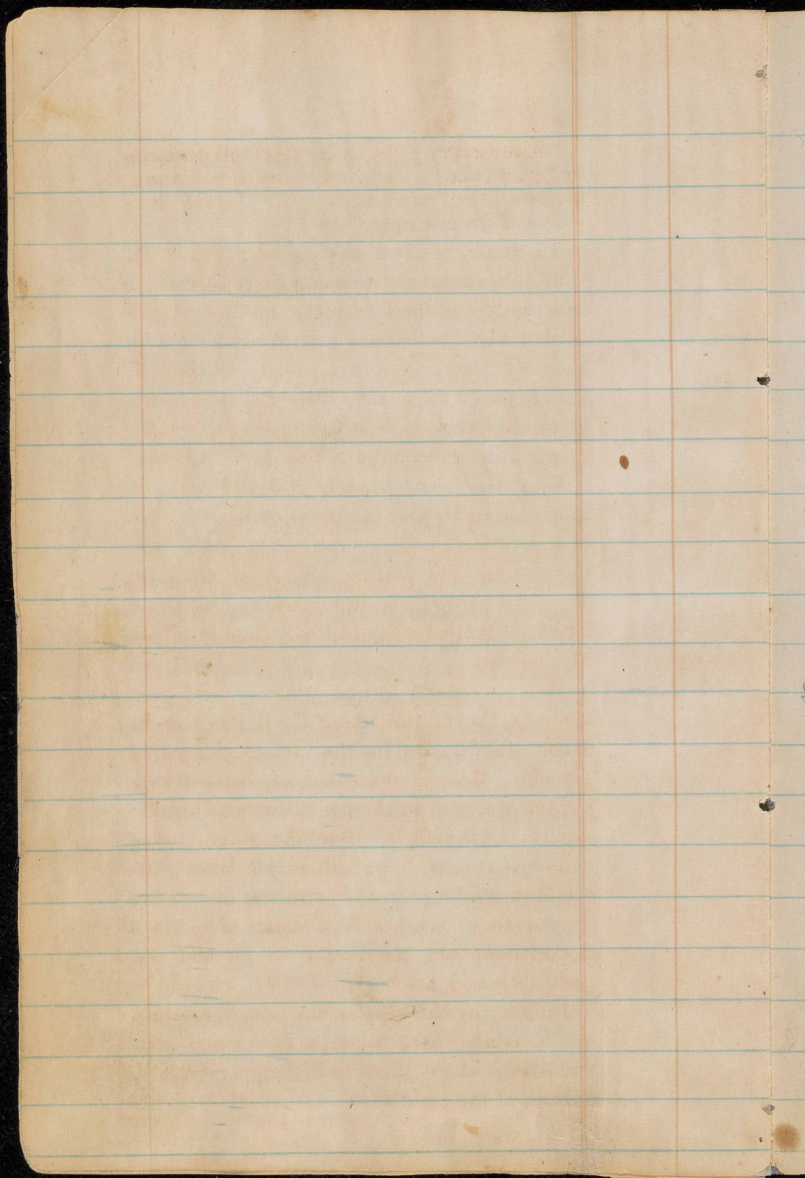
Ministers. (Continued.)

NOTE.—When we began the work of these Pastoral Sketches, we felt quite sure of finding some literary remains of most, if not all, of these early ministers. But, on going from house to house with the enquiry for “old sermons,” judge of our surprise to find that every closet and garret had been besieged during the late war by the army of “paper-rag-men,” and that with the captured rubbish they had also borne away to inevitable destruction many a relic that we should now find very valuable in aiding us to a proper estimate of men that belong to the generations now slumbering.

One thing was omitted in the sketch of Mr. Edmond Browne. Tradition fixes his residence on the peninsular tract of upland that juts down between the river and Bullard's (*anciently Pine*) Brook, nearly opposite the present residence of Dea. R. Heard.

JAMES SHERMAN.

If the people of Sudbury were very fortunate in the selection of their first minister, it can hardly be so affirmed of his successor—Mr. James Sherman,—though his “call” to the clerical office seemed most auspicious, the preamble to which reads as follows:—



"After every person at this full meeting had particularly declared, each for himself, his own good liking both of Mr. James Sherman and his ministry," &c.

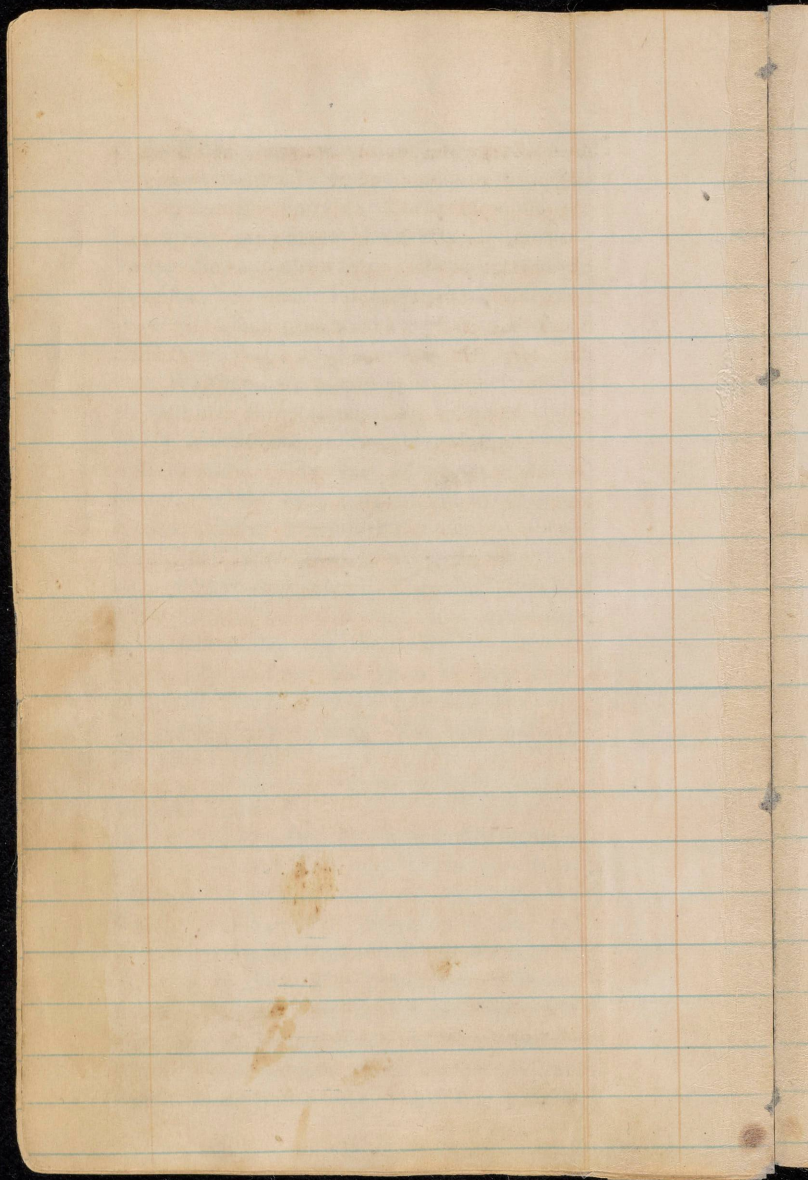
To which, in town meeting 30th Oct. 1678, "Mr. Sherman did then and there before ye town fully and freely declare his acceptance of all that ye town hath granted and done for his settlement. And in consideration thereof, for his part did promise to ye said town that he would live and die in ye constant and faithful administration of ye ordinances of Christ."

What the town granted and did was,—a salary of eighty pounds per annum,—the use of a parsonage and several lots of land,—and the cutting and carting his year's stock of fire-wood;—very ample testimony, for those times, of the sincerity of their "first love" for Mr. Sherman.

The parsonage stood "near and over against" the meeting house. It was bought of Mr. John Loker for the sum of thirty-five pounds. Mary Loker—his mother—having a right of dower in the premises, was unwilling to relinquish it. But the record says "she was treated," (whether this treat consisted in a new gingham gown, a moiety of the currency, or a quaff of *aqua vite*, does not appear; but the result was,) "and she gave up her rights."

Judging by the best means of information within reach, Mr. S. soon developed into something more than he first appeared. A puritan of the rigid type,—demanding of his

Joan
Damer



flock a large degree of reverence for his official position,—and, adding to this a spicing of aristocratic pride, with an avaricious disposition, placed him in strong contrast with his amiable predecessor, while it damped the ardor of his first admirers. But not as now, could they easily rid themselves of a disliked minister. He was unconditionally “settled for life.” Petty displays of an irritated feeling on the part of his parishioners were perhaps justifiable under such circumstances. On one occasion he had asked and obtained leave to “set up a seat for his wife under ye window near ye pulpit”; and in less than two months thereafter the town “Voted that ye seat shall be carried out againe.” No reasons are recorded, but the inference is tolerably clear.

* Disaffection showed itself in an increased disposition to avoid paying the salary rates, thereby causing several distrainments and other legal resorts. In the year 1705 Mr. S. concluded to abandon the pastoral contest^a and resort to a suit at law against the town to recover arrearages. After pending about three years in court it resulted in his favor to the amount of one hundred and ninety pounds.

Mr. Sherman is supposed to have been a son of Rev. John Sherman of Watertown. Judge Sewall's journal states that Mr. Sherman—the father—was taken delirious in the pulpit at Sudbury July 5th, 1685. After giving up the ministerial office in Sudbury, he

Rev. James Sherman had children
Dr. John born in Sudbury Nov 20, 1683
and Dr. Thomas born in Sudbury April
1, 1688 - from Sherman Genealogy

Rev. James Sherman had children
Dr. John, born in Sudbury, Nov. 20, 1683
and Dr. Thomas - born in
Sudbury April 1, 1688 -
from Sherman genealogy

preached occasionally in other places, and for a considerable time in the township of Dracut.^b

No record shows that his family consisted of any other persons than himself and his wife. And nothing more is found of Mr. S. unless it is he whose name is entered on the records of the year 1718 as follows: "Voted to accept Mr. James Sherman, to be one of ye town's poor;" and among the deaths: "Mr. James Sherman died Mar. ye 3rd 1718." He was rarely styled "Rev." in the records during his ministry;—and if such was the closing of his life, then, truly, here was a notable verification of one of the wise man's proverbs.

ERRATUM.—In the last article on meeting houses the following error of date occurred: The Unitarian church was remodelled in 1850, instead of 1860 as printed.

^a It has been affirmed that he was "deposed from office." But no records of the town or church appear to confirm such a statement.

^b Am. Qua. Reg. at Har. Col.

MINISTERS. (CONTINUED.)

Israel Loring.

The experience of the people with Mr. Sherman made them wary of giving hasty calls. They invite Mr. Israel Loring to preach as a candidate Sept. 11, 1705. He is retained awhile by the day, at twenty shillings per Sunday; then he is engaged by the quarter, then half-yearly, and finally in 1707,

These lands sold
in 1815 proceeds still
in hands of Treas.

These lands sold in 1815
proceeds still in hands
of Treas.

Oct. 22d, the town vote to give him "Seventy pounds per annum with the use of the ministerial lands, so long as he shall continue to be our minister," with "Fifty pounds for a settlement;" by which is meant a sum to enable him to provide a house-keeping outfit. At this time Mr. L. was 25 years old. He accepts this offer in the following brief style:

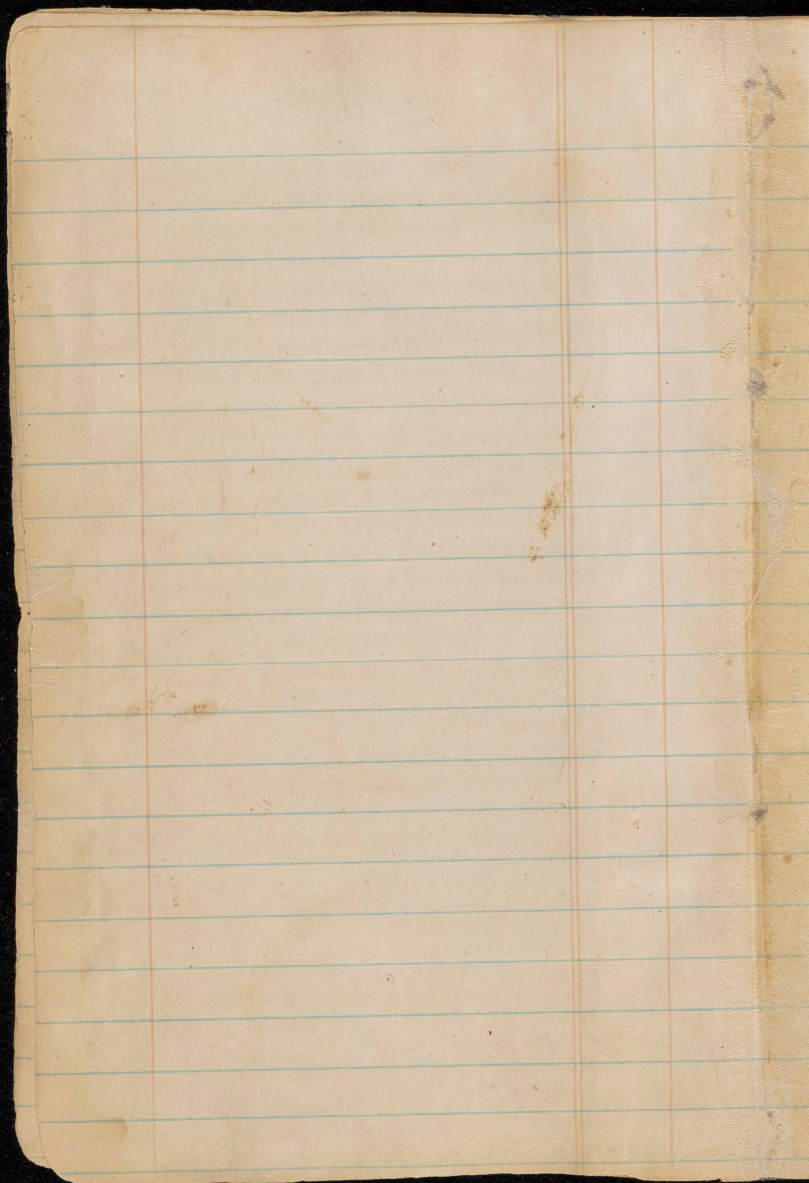
"These are to signify to ye inhabitants of ye town of Sudbury, that I do accept of what is offered for a settlement for me; and I do promise when God shall call me to ye office of Pastor among you, according to my ability to serve you therein. ISRAEL LORING."

With no other evidence in the Records than the prompt payments of his salary, we are led to conclude that for nearly a score of years, he labored among his people with acceptance and success; that he bore less relation both in his private and public character to his immediate predecessor, than to the "Beloved Pastor"—Mr. Brown; and that had it not

been for the sectional feelings resulting in the year 1722 in two distinct parishes, or *precincts* as they were called, he would have remained through life where he was first ordained. But he chose to leave the old fold and attend to the lambs in the new church on Rocky Plain. Wafered to the inside cover of "The East-Precinct Book" is the following letter in his own hand writing. It is copied *verbatim*:—

To the Inhabitants of the Easterly Precinct in Sudbury.

Gentlemen,—I Return you thanks for what you have offered to encourage my Tarrying



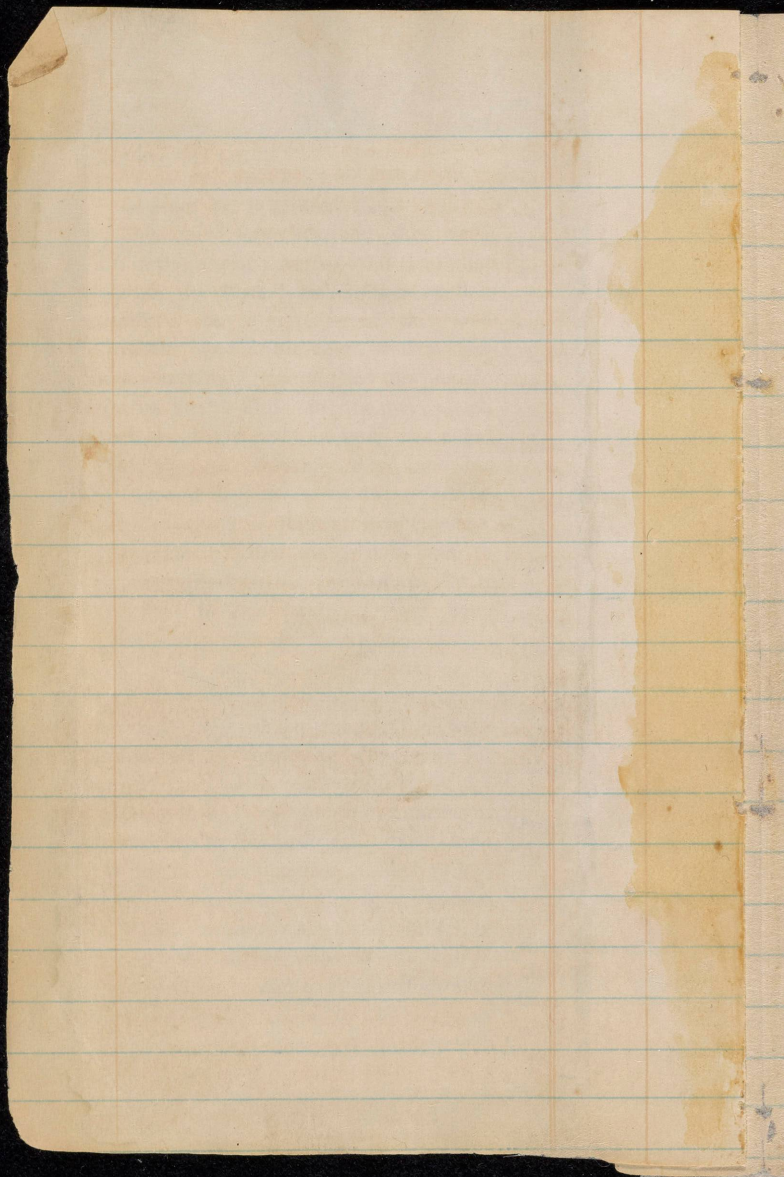
with you, but not Seeing my way clear So to do, I have accepted of the Invitation wick the Inhabitants of the westerly Precinct have made me to Come over and Settle with them. however, I hope I shall always bear a Tender Regard towards your prosperity: and Would beg of god to give you a Pastor after his own heart, wick Shall feed you with knowledge and Understanding. ISAREL LORING.

Sudbury, July 11, 1722.

Up to this time, nothing seems to have occurred to mark Mr. Loring as a man of distinction. Yet, subsequently, he stood before the public as "one of the readiest writers of the day." His published sermons comprise one thousand pages, and he left a Manuscript Journal in thirty vols. of two hundred and twenty-four pages each. As a writer, his style is nervous and often sententious, abounding in Bible quotations, and containing several original and forceful illustrations. That his theology was very strongly Calvinistic, will be evident from a few quotations:

"We must renounce our own righteousness as filthy rags, and bottom all our hopes of pardon, justification and eternal life on the righteousness of Jesus Christ."

"You are not so young but that you may eternally perish. You were born sinners. Your original sin exposes you to the damnation of hell. Think, O young people, If I die in my sins, then, after I have suffered the pains and punishments of hell as many millions of years as there are grains of sand on the sea shore, I shall be no nearer the end of my misery than I was the first day it came upon me."^a



He seemed to feel it in the highest degree obligatory upon him to "preach the terrors of the Lord," and by frightful appeals to the fears of his people to induce a consequent kind of religion among them.

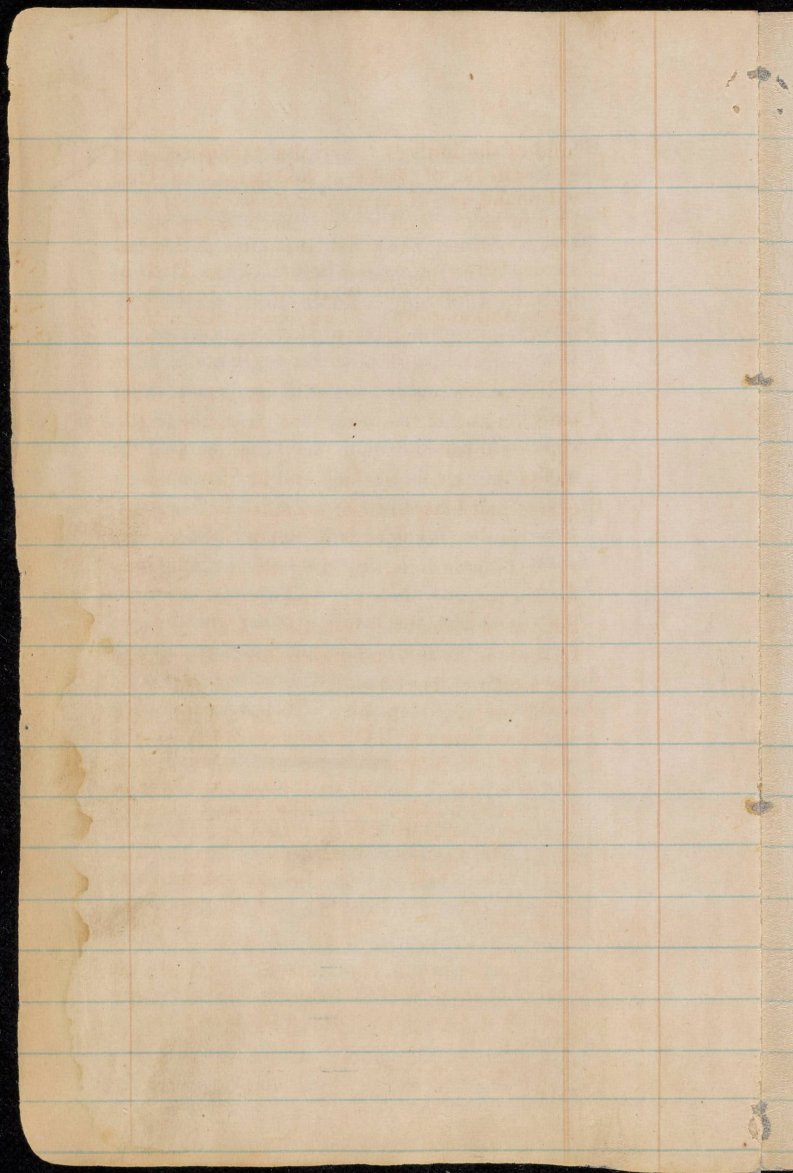
One of his most noted printed sermons commences by saying—"It is my design, by God's assistance, to entertain you at this time with a solemn and awakening discourse of hell."

Whether his hearers were *entertained*, we cannot say; but we may truly affirm that his readers of the present day who have a curiosity to see the direful vocabulary of the most diabolical kingdom exhausted in portraying vivid and startling pictures of the infernal regions, and the hopeless miseries of their inhabitants, may find most ample means for its gratification in this sermon.^b

Even Dante's *Inferno* is somewhat shaded by the following illustration:—

"The tyrants of Japonia hung up those who confessed Christ, with their heads downwards, half of their bodies in a hole digged in the earth which they filled with snakes, lizards and other poisonous vermin;—but even these were better companions than those infernal Dragons of the pit of hell whereinto not half, but the whole body of the miserable sinner will be plunged."

"The bodies of sinners will be raised at the day of judgment, ugly and of abhorrent deformity, fitted and framed by God's skillful hand to bear the heaviest loads of his wrath and not sink under them. Every limb and member of this body will be as full as it can

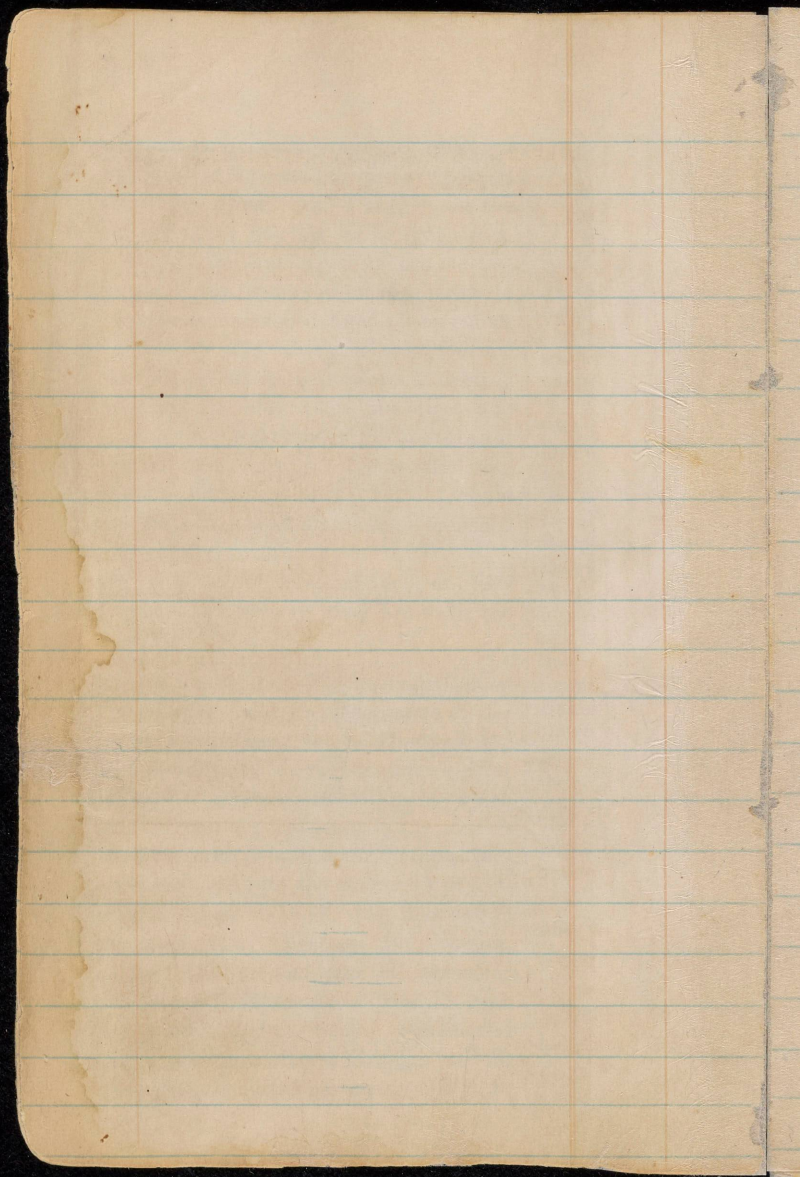


hold of the indignation of the Almighty, and as it will be of material substance, so God will make use of material instruments of torture in hell. And what is there more fierce and terrible to the sense than fire and brimstone, blown up by the breath of the Almighty to prey upon the body to its intolerable smart and anguish. Here the sinner will lie down and wallow in sulphurous flames forever."

He makes every possible and conceivable emotion and circumstance to minister to the sinner's torment. Whether he prays and laments in sad reflection, or in mad frenzy curses and blasphemes; whether in company with his dearest friends of earth, or with the exultant fiends exerting their utmost ingenuity for his torture—it is all, and continually, unmitigated torment. But the "Hell of hell" he finds in its *endless hopelessness*. He makes the sinner to cry out—

"O eternity! eternity! Would that God would cut me off! O that the devils would tear me into a thousand pieces! Alas, I wish in vain. Here I must lie in this extremity of torment to all eternity. The heavy strokes of revenging justice will be laid upon me forever! O, Eternity, Eternity! I am an object of the wrath of God, the contempt of angels, the derision of saints and the mockings of devils to all eternity!"

"Suppose the universe from the lowest earth to the highest heavens to be filled with grains of sand, and that an angel should come once in a thousand years and take away a single grain. After they are all removed, eternity is beyond that." ("Discourse of Hell.")



Imagine "a man of tall slender form and apostolic manner"^c delivering such sentiments with the impassioned eloquence inspired by a belief in their truthfulness, to an audience pale and ready to shriek with fright at the doleful possibilities of their own or their friends' eternal destinies, and you have a picture of Mr. L. and his people in the West-Precinct Church of Sudbury on Sunday, Feb 20, 1732.

^aDiscourses to young people in Concord. 1737. (Har. Col. Lib.)

^bA copy may be found in Har. Col. Lib.

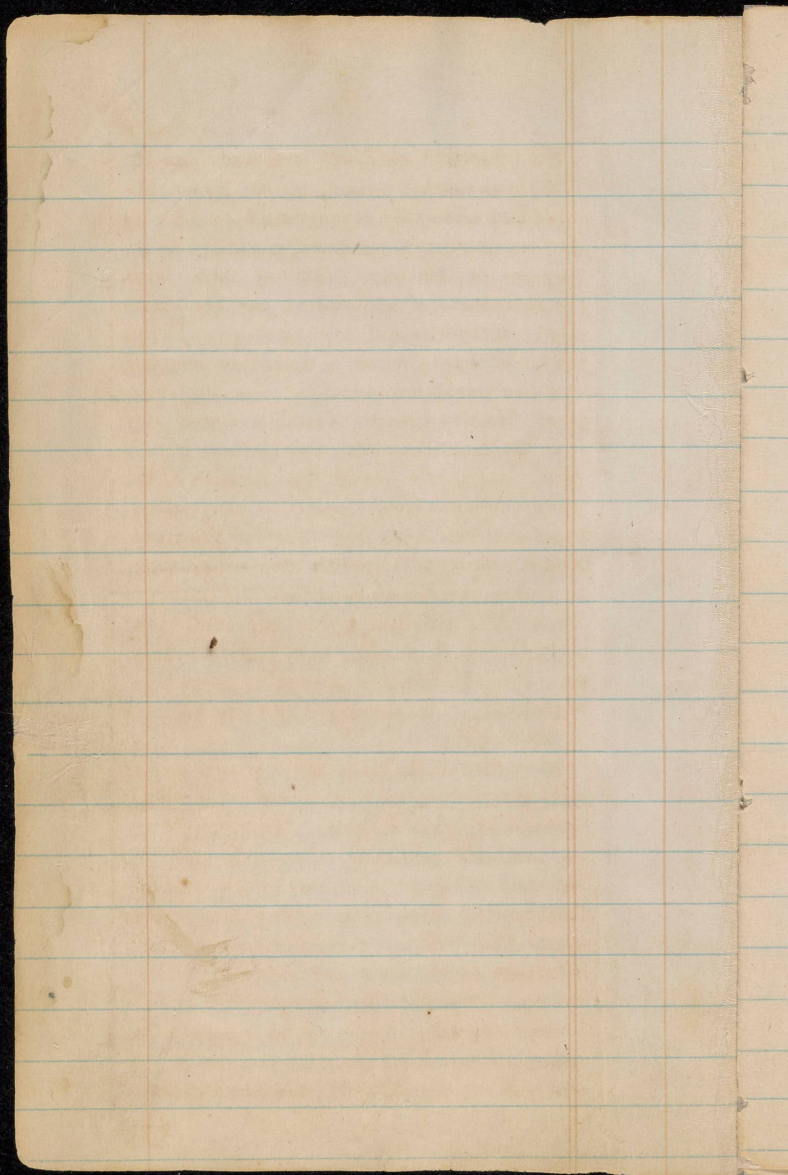
^cAm. Quar. Reg.

(To be continued.)

MINISTERS. (CONTINUED.)

Israel Loring.

But Mr. Loring was also a person "of warm affections, and affected deeply himself by the truths he inculcated."^c Hear him then, at the close of this sermon with the most moving tenderness, while tears of pleading pity streamed from his eyes—entreat all classes of sinners, while enumerating their special sins and imminent peril, to "flee from the wrath to come" and find a refuge with "God's elect." "When by your sins you had enkindled God's anger and wrath against you, such was Christ's compassion that he cast himself—body and soul—into the flames of Divine wrath so that he might appease that wrath and quench those flames for you. O, what love is here;—Let it constrain thee, O child of God, to love thy Savior."



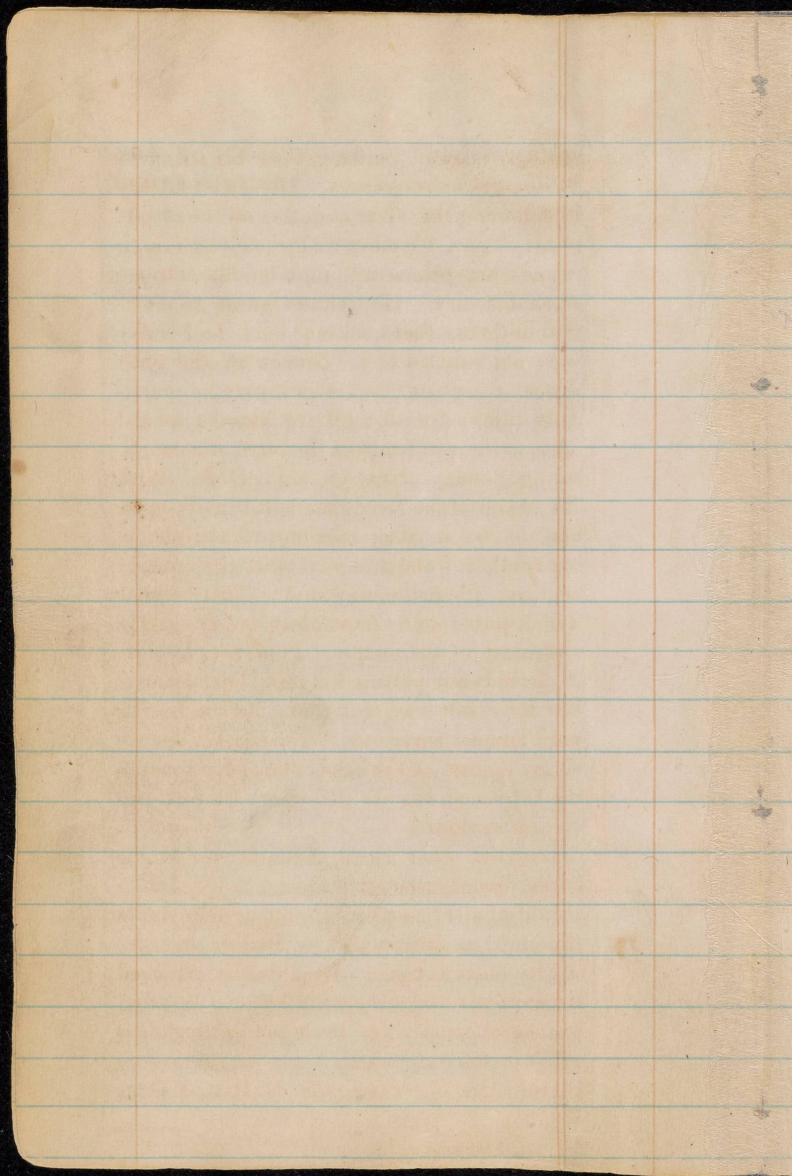
His "Election Sermon" preached May 25, 1737, is somewhat remarkable for its complicated and unwieldy arrangement, and for its fearless utterances against the marked delinquencies of the times. Among these were the prevalence of inebriation and the multiplicity of taverns and tippling shops. In this matter he was a noble and notable instance of a clear-sighted advocate of correct principles. He also greatly feared a degeneracy from the apostolic faith; and in these particulars, eloquently urged the attention of the "Great and General Court" to the needful enactments to stay the tide of apostacy. And it reflects much credit also on his sense of justice, that he invoked their legislation to restore the forfeited rights and confiscated estates of all those who, forty years previous, were rendered aliens and vagabonds by legal enactments, in consequence of being accused of witchcraft.

As before intimated, Mr. Loring's moral code and theological tenets bore the sharp outlines of rigid Calvinism. He strongly advocated and practically enforced the early inculcation of his pet doctrines by the catechetical method. And it is worthy of note that some of his children carried traces of their honored father's spirit and method down to the remembrance of persons now living. As a single instance, we have his daughter Susanna. Had she lived a century later, the ranks of "strong-minded" women would have

Alden Wellington
(now Burbank)

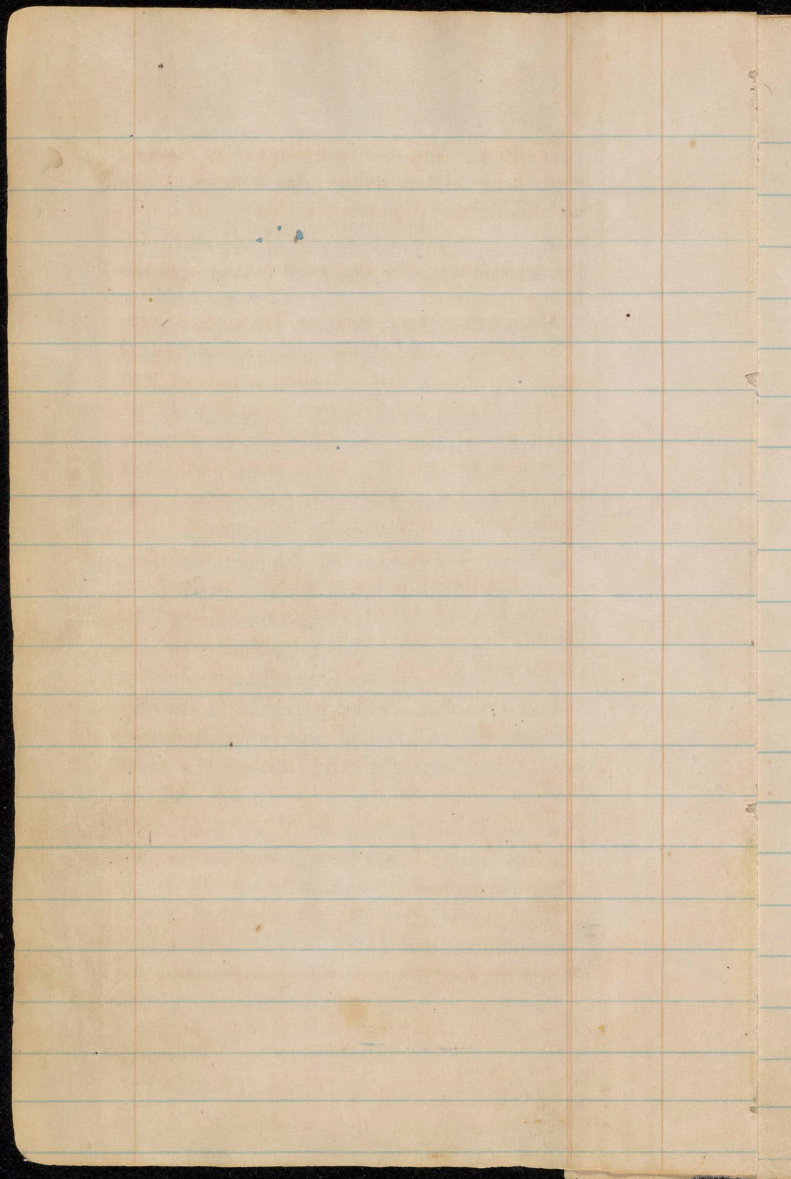
found her a notable specimen. She is remembered in her old age as a very religious woman who sought and improved every opportunity to "catechise" the children; and was often seen under some shady tree in summer, industriously plying her knitting-needles while instructing a little group of listeners. The finely located residence now owned by Mr. G. E. Sherman was her paternal home. (Tradition says it was built by her father.) Mr. Cook afterwards occupied it during his ministry, as did also Mr. Bridge. During the pastorate of the latter, his sons had enlarged the domicil and opened a store for sale of both "dry goods" and "groceries"—and among the latter a full supply of intoxicating liquors. (We do not state this fact as derogatory to the character of Mr. Bridge. He probably reasoned that if such drinks must be used, they had better be dealt out by discreet, christian hands.) Susanna, (a twin daughter of Mr. Loring, his youngest children), then Mrs. Wm. (Weaver) Moulton had business to transact at this store one day. Meeting Parson Bridge, the conversation turned upon the good old times of her father's ministry. Turning her face towards him with an independent sternness not to be mistaken, she said, "When my father lived here, this house was a house of prayer; but you have made it a grog shop." Parson B.'s reply is not recollected.

Of his idiocratic notions none were more



strongly marked perhaps than his stringent Sabbatarian observances. His strict fidelity in enjoining this class of duties on the people of his charge, together with some physiological misconceptions well nigh led him into serious difficulty. He went so far as to maintain in theory that children born on Sunday were not entitled to the benefit of the ordinance of baptism; and this theory he practically enforced until the Lord issued a special edict in his own family in the birth of a daughter on Sunday, Nov. 16, 1712, O. S. With the "hand of the Lord thus laid heavily upon him" he fled in consternation to his neighboring brother in the ministry, with the anxious enquiry, "What must I do?" That brother was disposed to be facetiously severe in his treatment of the matter. Prudence, however, forbids our putting his reply upon paper. But the result was, that young Parson Loring went home a wiser man. He not only changed his theory in the case, but administered the baptismal rite to all whom he had previously excluded.

Like the other Pastoral Patriarchs of his times, he sometimes assumed authoritative pontifical airs; as when, on being annoyed in church by an infant that insisted on exercising its musical talent, he abruptly ordered the mother to take the child home. But she, instead of complying, took her darling to a window near the pulpit, where they remained till the close of service. (N. E. Hist. & Gen. Reg.)



While a young man in college,^d so marked were his studious habits, his blameless life and his serious deportment, that he drew special commendation from his President, Increase Mather, who regarded him as fit to exhort young men.

Mr. Loring was born at Hull, April 6th, 1682, being one of the sixteen children of John Loring, a distinguished citizen of that place. He died at Sudbury, Mar. 6th, 1772; retaining his vigor in such degree that he preached as usual up to the last Sunday but one before his death.^e On the Monday previous, he attended a town meeting which he opened with prayer; here he took a violent cold, producing a fever which resulted fatally. He had seven children, and lived to see his descendants of the third generation. Of his wife who died Dec. 24th, 1769, at the age of 63, it is said that for the last 45 years of her life she ate but one meal per day—usually a little bread and cheese just at night; yet her health was good, and she was at the head of her family affairs until ten days before she died.^f

^c Am. Quar. Reg.

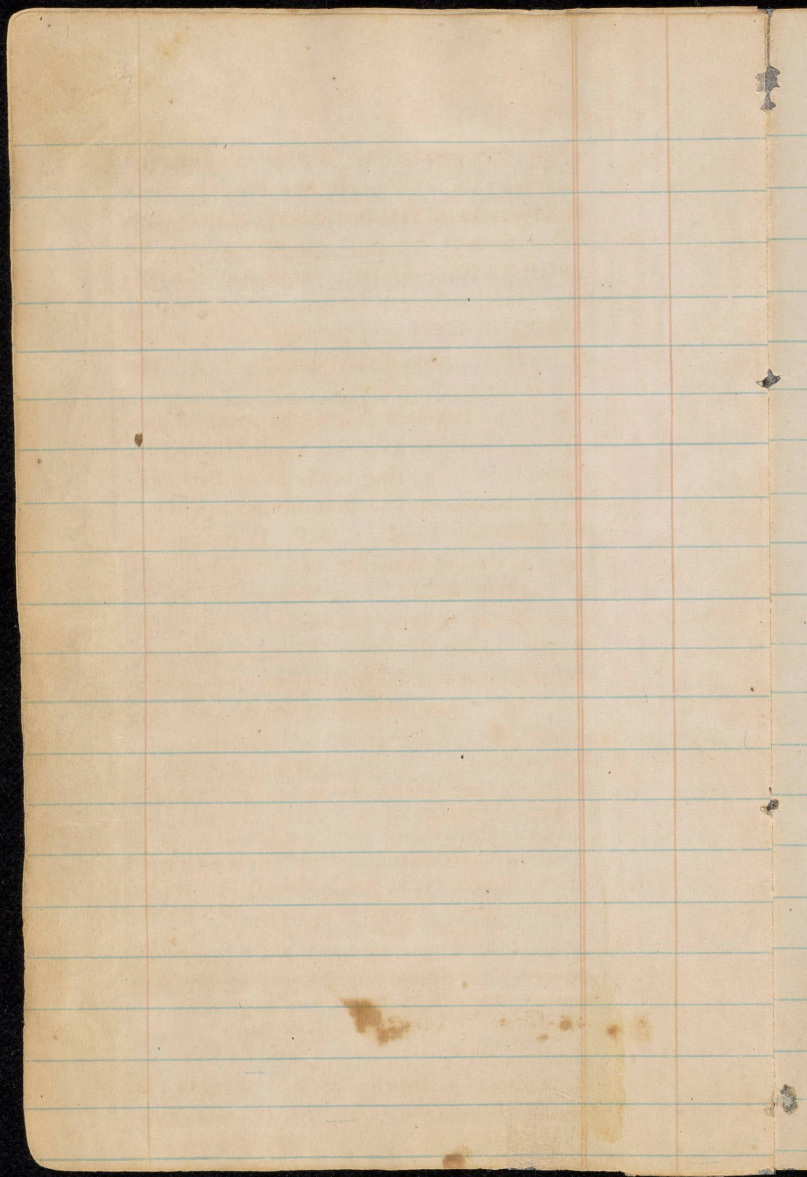
^d He graduated at Harvard in 1701.

^e Obituary in Worcester Mag.

^f Am. Quar. Reg. vol. 14.

WILLIAM COOK.

Rev. William Cook was a son of Westwood and Sarah (Coleman) Cook of Hadley in this State. He was born June 20, 1696, and re-



ceived the graduating honors of Harvard University in 1716. He was for some time the Librarian of that institution; and was so well esteemed for his scholarship as to be elected by the corporation as one of the college tutors,—though the board of overseers, deeming an increase of the number of tutors unnecessary, placed their negative upon the vote of the corporation.

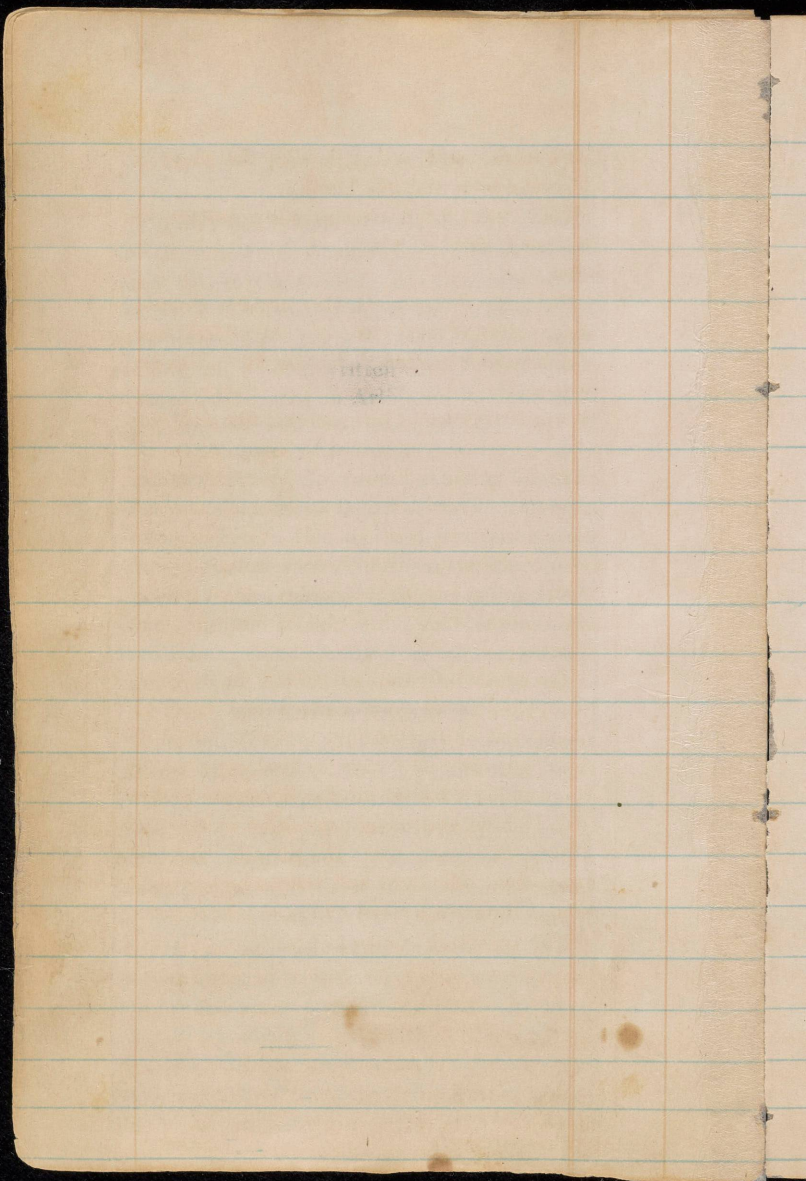
The East Precinct (First Church of Sudbury) being left destitute of a minister by the removal of Mr. Loring to the West Precinct, the inhabitants extended an invitation, Sept. 19th following, to Mr. Cook, “to preach the Word of God to them for two months.” At the end of this time he was invited to “settle among them as their Gospel Minister,” with a yearly salary of eighty pounds, and one hundred pounds for a settlement. To which “call” Mr. C. replied on the 3d of Dec. following:—

GENTLEMEN— Being influenced chiefly by your unanimity and the good affection you manifest for me, which affords good prospect of my being serviceable among you, I give my consent to settle in the Gospel ministry among you, with sincere desires to promote God’s honor and your best good. And I pray God that in all your affairs you may proceed with good agreement, and that you may be built up together in holiness and comfort, through faith, unto salvation.

Yours to serve as far as I am able.

WILLIAM COOK.

The simple testimony of this unvarnished document indicates a spirit ready for its des-



tined work, and suffused with the odors of Christian love and good will.

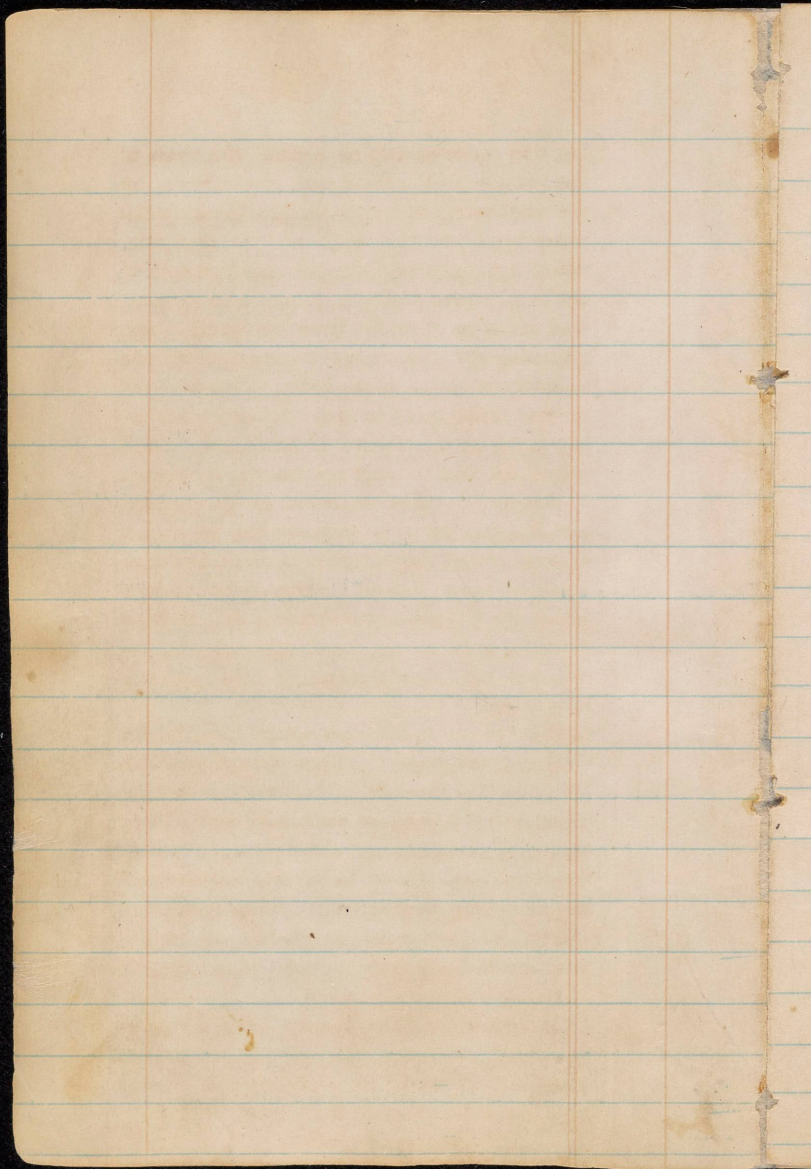
There were a few circumstances existing at that time that it would be well to bear in mind.

First, the *division* of this ancient church, which, after several years of controversy, had just been consummated, leaving the usual residuum of embittered feelings. Second, the abrupt severance of the pastoral ties with one who had become endeared to many whom he had left, by the influence of a twenty years' ministry. Third, the consideration that he who had retired from guarding this fold, had been of the very strictest sort in theological tenets and in practical morality, from which, as a natural result, we should expect some dissenters.

The difficulties thus presented to a young man called to fill such a place may well be considered of no ordinary account. And he must be esteemed wise indeed who could prove himself master of the situation, and in both clerical and social capacities so conduct as to permanently unite the people, and entwine their affections and sympathies around him as their leader and "Gospel minister."

Yet Mr. Cook seems to have accomplished this with a remarkable degree of success.

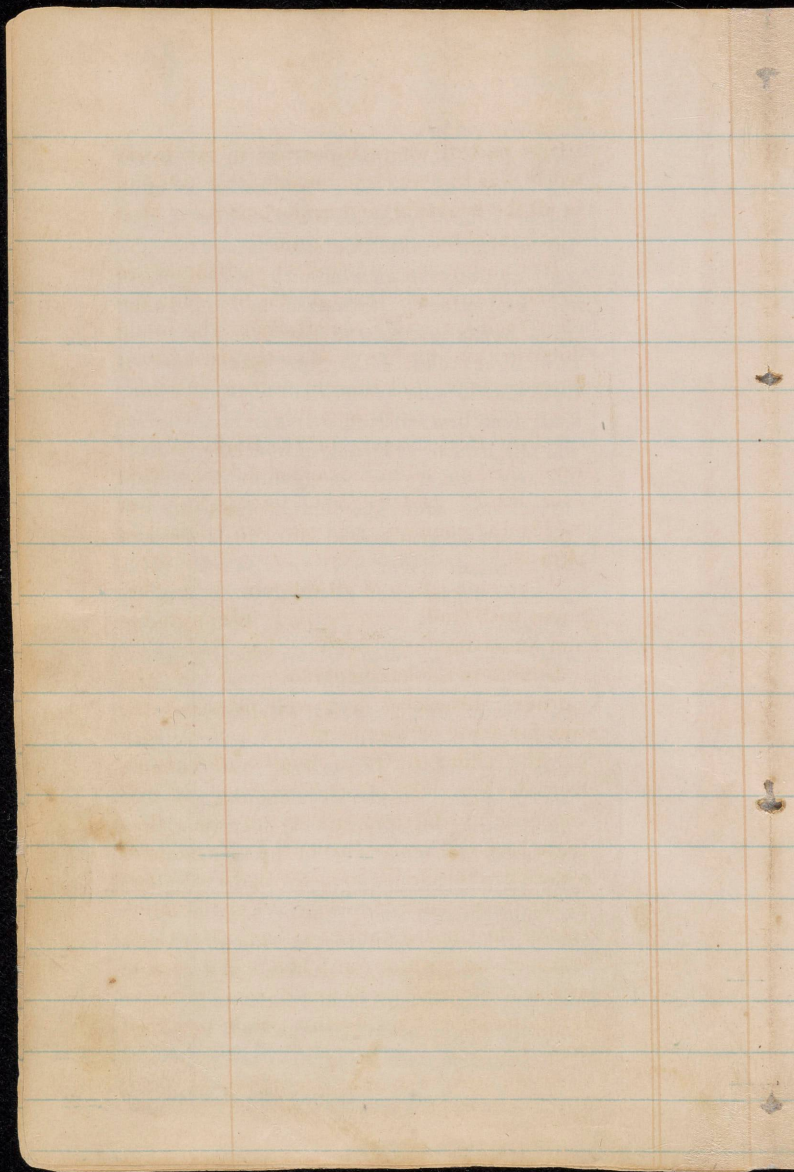
Judging by tradition and more especially by the few sermons of his that are now extant, he did not promulgate all the doctrinal views, nor adopt all the methods of his predecessor. On the contrary, while Mr. Lor-



ing was endeavoring to arouse the fears of the people on the west side of the river by the most pungent appeals; Mr. Cook on the other hand, to the flock on the east side, while not ignoring the sad consequences of sin in a "sense of shame, joined with torment and vexation of mind" here on earth,—and "binding the sinner over to the exquisite and *unknown* miseries of the world to come"—yet he was constrained to say, "Some divines insist much on the terrors of the Lord, which alone can tend to nothing but to drive men to despair." "The doctrine of Conversion and Regeneration is represented in such a manner, consisting of great terrors and convulsions, succeeded by sudden rapturous joys which the Gospel knows nothing of; as if to bring a man to the most rational acts, the way was to render him capable of no rational acts at all."

He opposes another prevalent idea in the following language: "Men are apt to like a doctrine that saves them *in their sins but not from them*,—a religion without virtue. They desire to go to heaven with an empty dependence on what Christ has done, without doing any thing themselves." "The man that cannot be persuaded to use his own endeavors for holiness may be sure he never will obtain it."

And he urges "the beauty of holiness as absolutely necessary; having all our happiness in both worlds depending on it." And as a means to obtain it he presents Christ,—



"One part of whose appearing in this lower world was to leave it an example of religion in all the beautiful and important parts of it which mankind should practice."

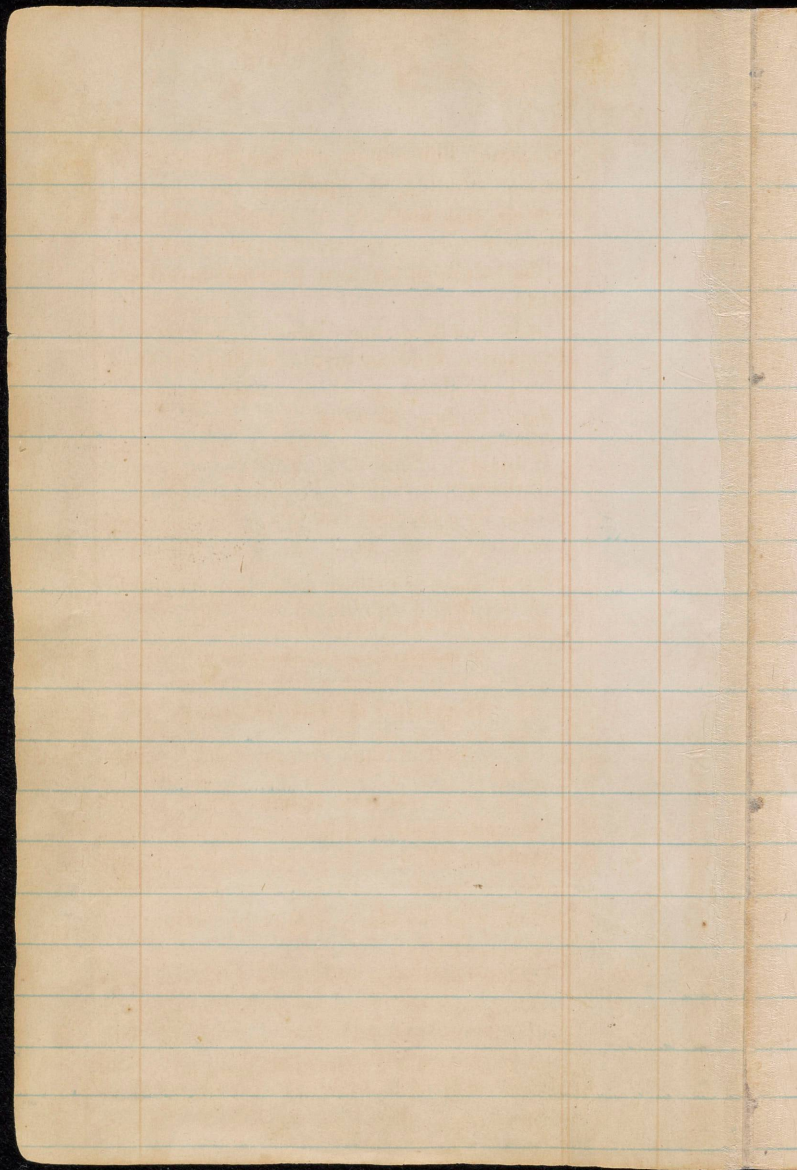
He cautions largely against an "adherence to this or that sect that take the liberty to declare their own religious schemes to be sound doctrine, and to fix the infamous character of heretics upon all who in reason and conscience dissent from them."

"Two things have set the world on fire: First, making more fundamentals than God ever made; and Second, composing our creeds and confessions in our own words and phrases."

"The foundation of all religion of any account with God, must be laid in knowledge and understanding."*

Doubtless the harshness of many of Mr. Loring's utterances had well prepared the way for many of the people to receive with joy the milder words of hope and comfort from the lips of Mr. Cook. But we can well conceive of the deep anxiety of some, lest these heretical tendencies of the new minister should prove ruinous to individual souls, and to the frame-work of society. Yet the interests of the Church flourished, and Mr. Cook retained his position with honor and esteem as a true-hearted, pious and devoted minister up to the time of his death, which occurred Nov. 12, 1760.

As we look back from this period of time,



we cannot but admire the moral courage of the man who took exceptions to the prevalent systems and methods of religion, and in a calm but independent spirit gave to the public the results of his own personal investigations.

Of his family we make the following record. He married Jane, a daughter of Maj. Stephen Sewall of Salem; and their children were—

Jane, b. Jan. 26, 1724.

Margaret, b. Sept. 7, 1725.

William, b. Sept. 6, 1727.

Katharine, b. Feb. 6, 1734.

Also, by a second marriage—

Samuel, b. Feb. 18, 1753.

*For the above quotations, see two sermons preached by Rev. Wm. Cook, Oct. 20, 1742, and Dec. 1, 1756, copies of which are in Har. Col. Lib.

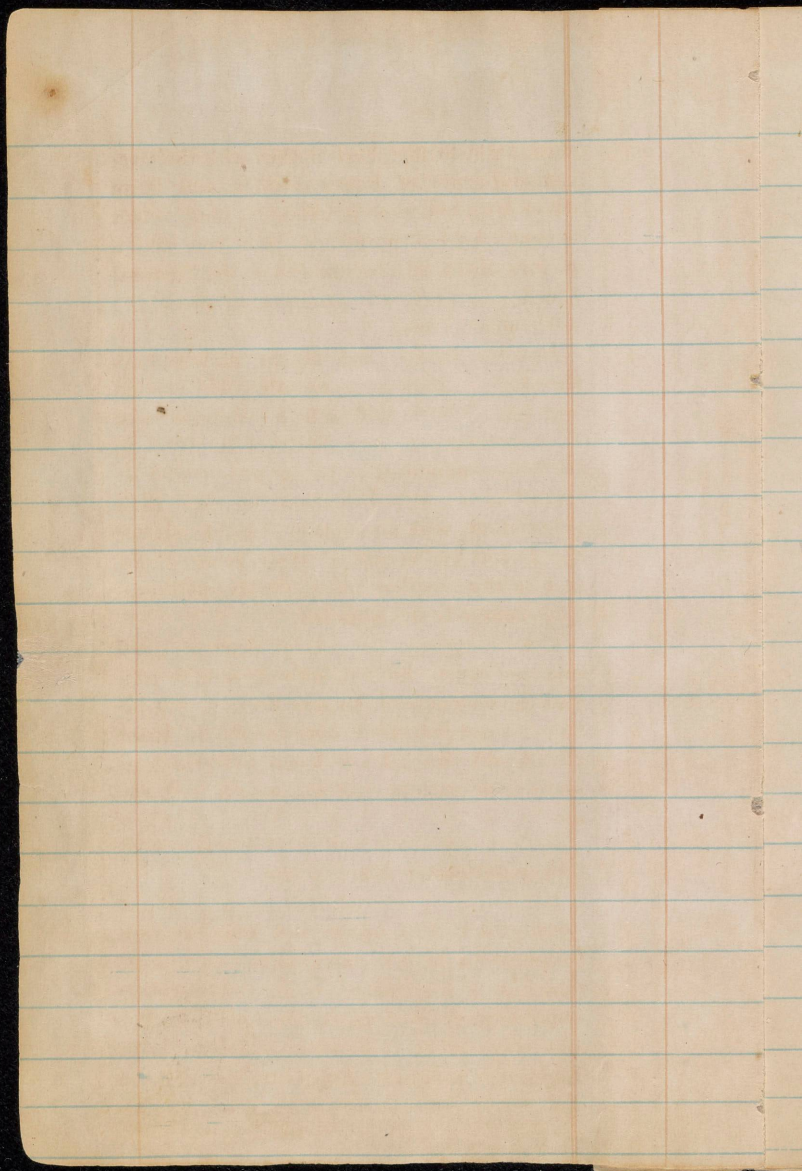
Wayland Local History.

MINISTERS. (CONTINUED.)

Josiah Bridge.

We come now to a pastoral period, into a portion of which we hope to mingle with good effect the fresh recollections of persons now living, with the musty annals of the old yellow-leaved folios.

Bring before the mind's eye a man of large but well-balanced physical proportions,—with majestic step and mien; a countenance rich and fresh with the tokens of benignity, and an eye that seems to read your soul's inner tablets; clothe that form with a coat of ample



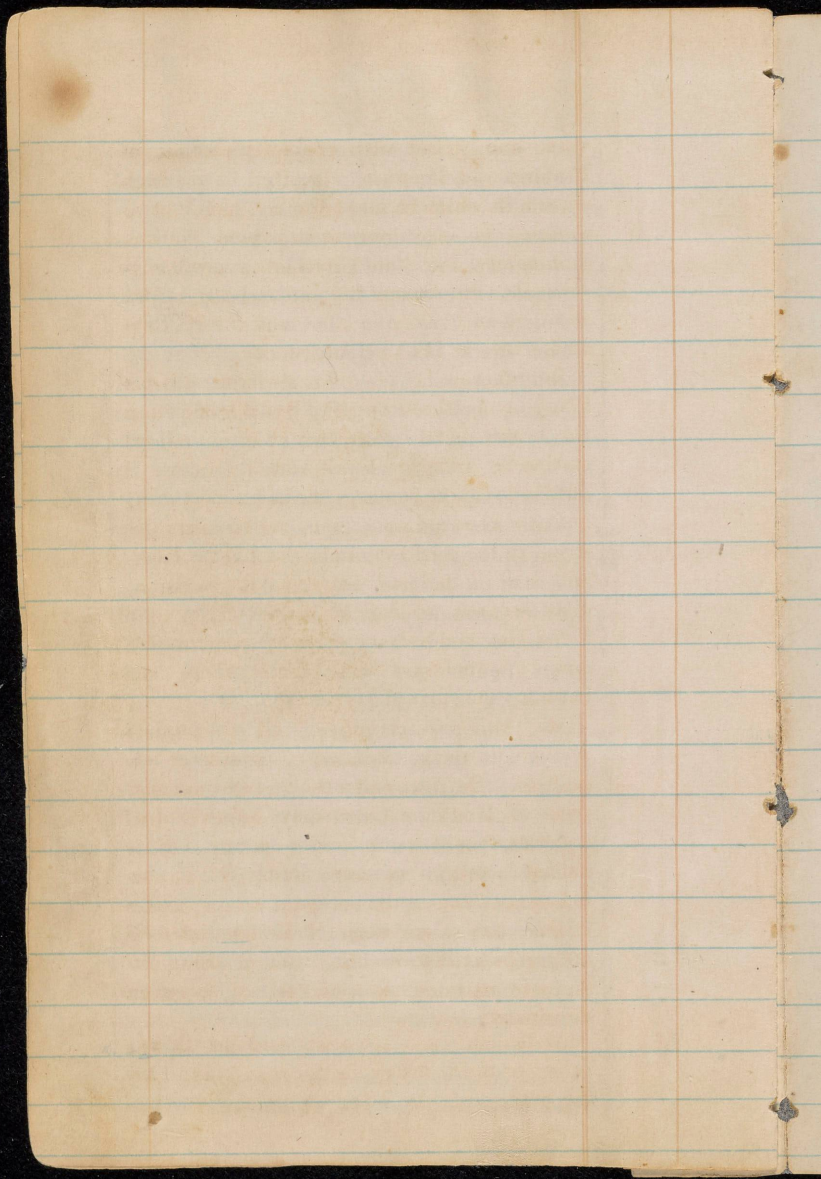
skirt, tight-fitting short-clothes with their accompaniments of long stockings and large silver knee and shoe-buckles; a long velvet vest and a tri-cornered hat, and you have a picture of the fifth incumbent of the Pastoral Lineage;—a man of commanding presence; a “handsome man.”

But Mr. Bridge had higher endowments than mere attractive externals. He carried with him, what is said to be a rare possession for a minister, a keen business faculty. In his first communication to the people who invited him to settle with them, he scans their proceedings with an eagle eye; marks plainly the defects and errors of their proceedings, and declines further action on his part until their course is straightened.

Combining with this a large share of good common sense, he was not only able to control the elements of his own society, but his counsel and judgment were sought in times of difficulty through a wide circuit of the community, in matters clerical, church, and secular.

As a talented and critical biblical scholar his reputation was scarcely less.

His ability as a sermonizer shone conspicuous. And here, again, not only his own people were favored and edified, but, more than any of his compeers, his services were required at ordinations, dedications and other special occasions. His style which in print might appear rather exuberant, was felt, on delivery, to be unctuous with apostolic fer-

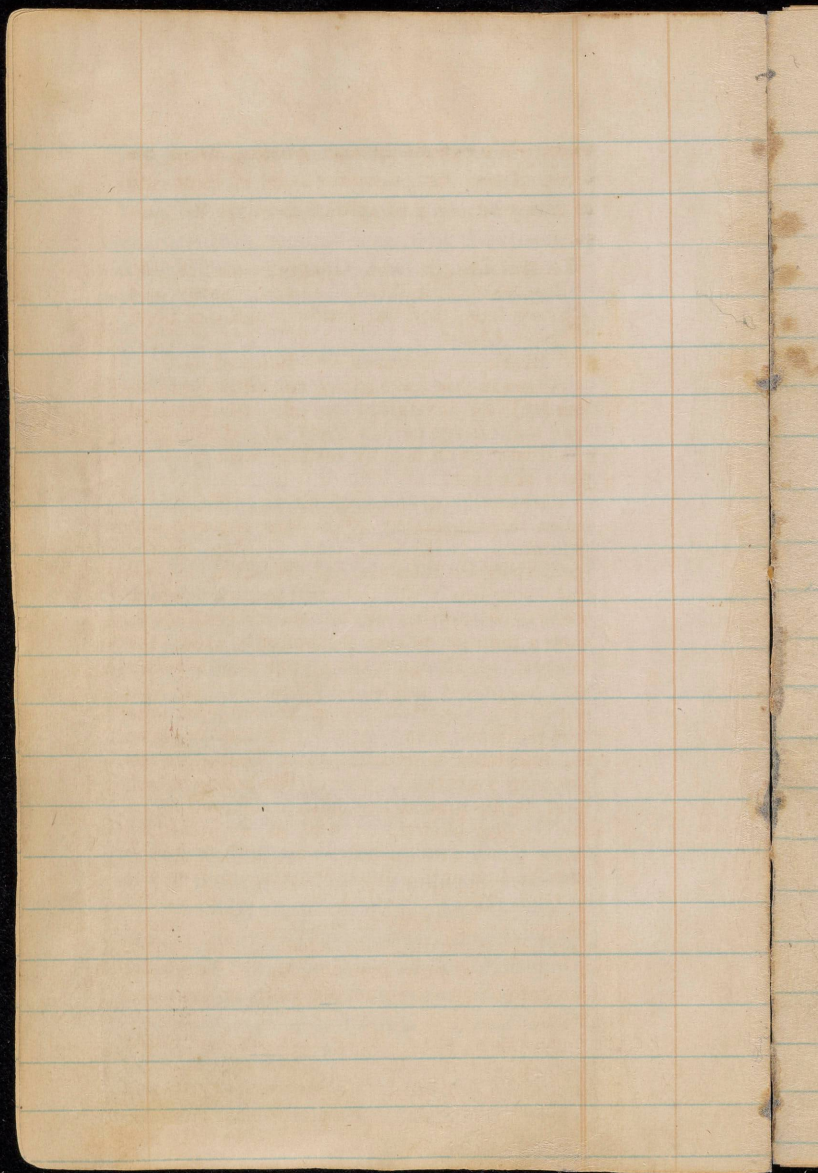


vors, and grand with the lofty phrases of Psalmist and Prophet. In proof of the high esteem in which he was held, we have but to mention his appointment to preach the sermon before the State Convention of Ministers; also the Annual Election Sermon before the civil authorities in 1789, and the Dudley-an Lecture at Harvard University.

But wherein lay his great strength, was his kindly sympathetic spirit. By this he won the hearts of all. And though in his official station he willingly appropriated a degree of outward respect (homage we had almost said) not now known among men, yet he could descend to the weakest and lowliest of his flock, and lend a helping hand to degradation, even, without soiling his own. His people loved him tenderly, sincerely, confidingly; and as a necessary consequence, there was harmony and prosperity.

Mr. Bridge's religious and theological opinions evidently inclined to the side of liberalism. He disclaimed the tri-personal doctrine of Deity. Controversy however had not then spread its dark wing, not uttered its defiant mutter; yet there were well known differences among the cotemporary preachers of those times, and some of his own immediate circle lived to see the fruit of those differences ripening for a harvest of sectarian divisions.

At the early age of twenty-two Mr. B. was called to the ministry in the year 1761, having graduated three years previous at Har-



vard. We cannot forbear quoting from his letter of acceptance. under date of Sept. 9th of that year, as a sample of his style of writing:—

“To the Church and Congregation in the East part of Sudbury. Grace, mercy and peace from God our Father, and our Lord Jesus Christ.

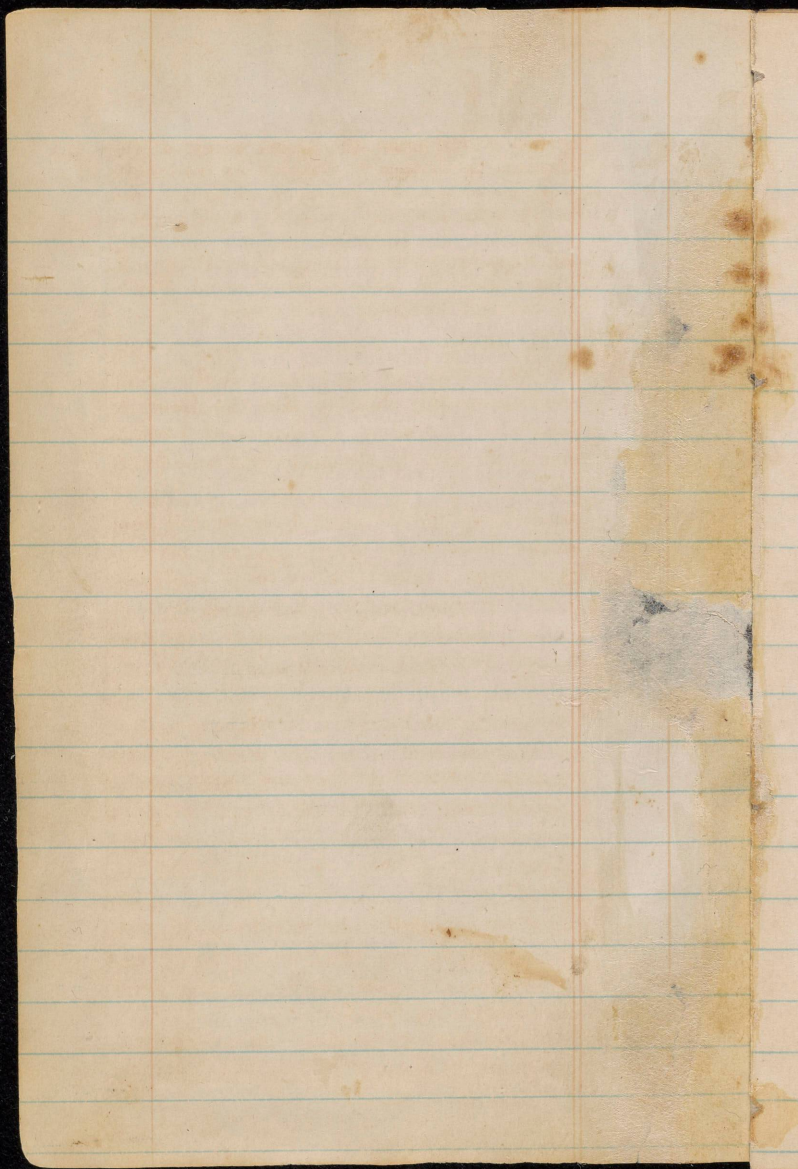
Brethren, Honored and Beloved,—

Whereas you have given me (however unworthy) an invitation to take the Pastoral care and charge of this Flock of our Lord Jesus Christ upon me, by settling with you as your Minister. . . .

These may serve to inform you that I have taken this important affair into serious consideration, at the same time looking to the inexhaustible fountain of Wisdom for all those supplies of Wisdom and prudence which were necessary to enable me to conduct in such a manner as that the honor of God, the interest of Religion and your true Welfare and happiness might be promoted, as also improving opportunities of advice from wise and judicious men, . . . I have come to the following conclusion, viz., That after expressing a grateful sense of the honor which God, in his providence hath conferred upon me by your choice, as well as an humbling sense of my own insufficiency and unworthiness and an entire dependence upon the grace of God, and the assistance of his Spirit to enable me faithfully to discharge the various and important duties to which I am called,

. . . It now appears, upon the whole, incumbent on me to accept your invitation as a call from God. . . .

And now after asking your prayers to the God of all Grace for me, that I may be more and more furnished with Ministerial gifts and

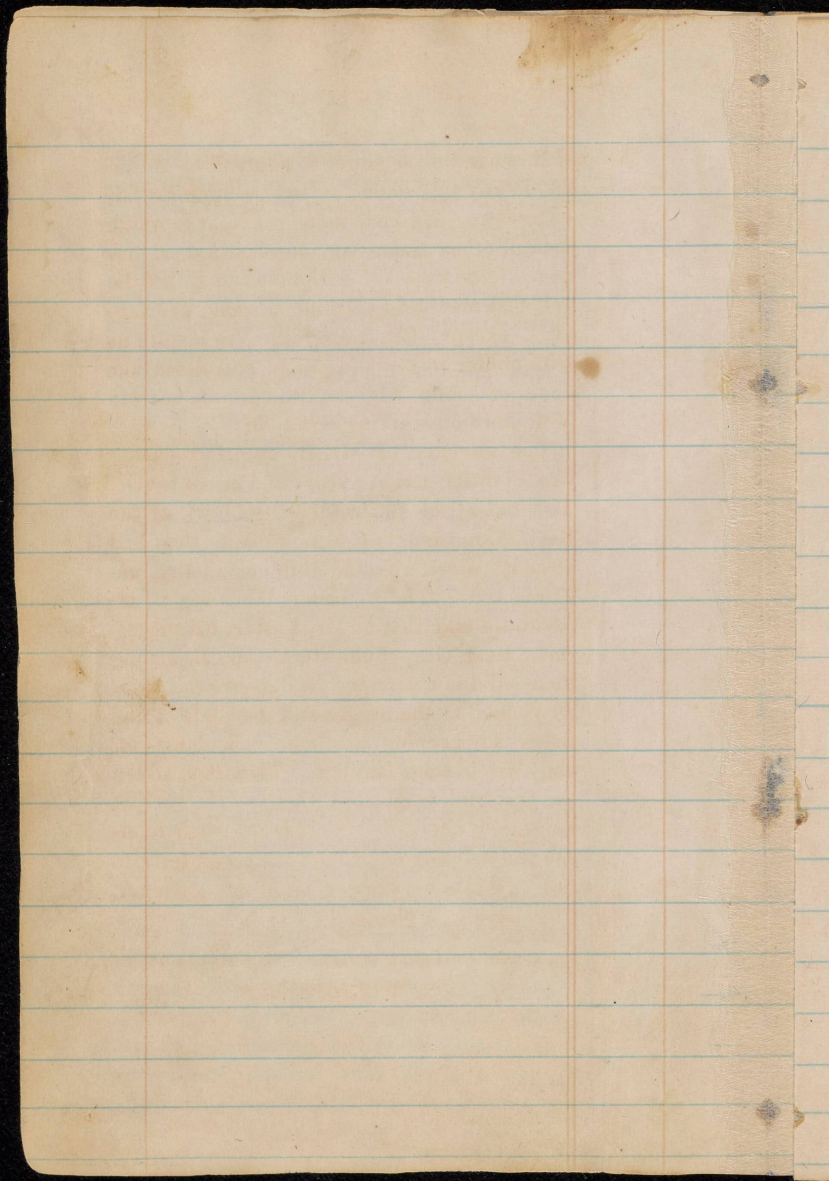


qualifications from the Great Head of the Church, that I may be enabled to adorn the doctrine of God our Savior in all things, and at the same time expressing my most earnest wishes for your temporal, spiritual and eternal happiness, permit me to subscribe myself, Dearly Beloved, your Sincere Friend, Faithful Servant, and Soul's well-wisher."

Mr. Bridge was a native of Lexington, Ms. He was united by marriage with Miss Martha Smith, only child of Rev. Mr. Smith of Marlboro', by whom he was richly blest in one of the most lovely spirits that ever dwelt on earth. In external features she was by no means prepossessing. It is related that at the bridal party where several of his brother clergy had met, one of them familiarly said, "Brother Bridge, you surely did not

select your wife for her beauty." "Ah!" responded the happy man, "it is evident that you cannot see with my eyes." She was left with seven children (out of a family of twelve) to bear the trial of his sudden death, which occurred while on a visit to friends in a neighboring town, June 19, 1801, at the age of sixty-two. His wife died at the age of eighty three years, in 1824. It is said of him in a sermon,* "The praise of Bridge, a 'godly man and faithful,' is still in all our churches. He was 'a burning and a shining light,' and in his beams you had the distinguished privilege long to rejoice."

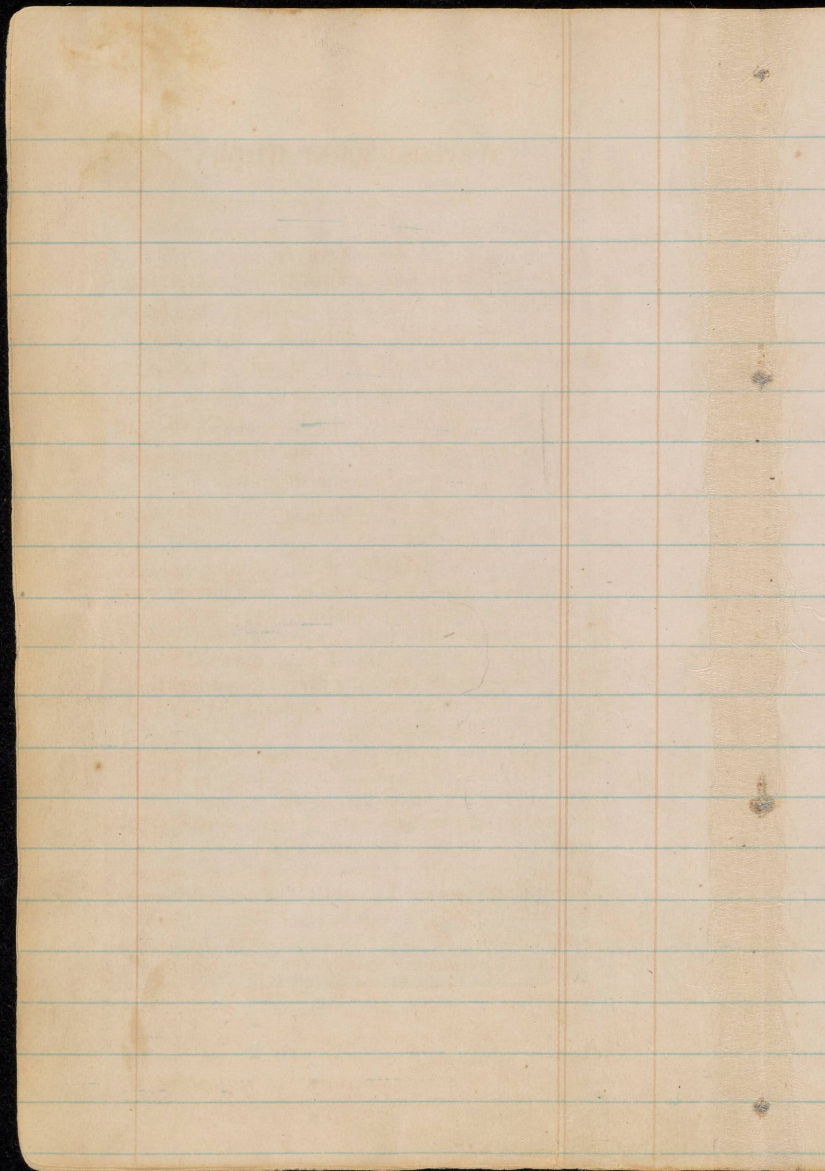
We would gladly leave his career thus glowing with renown, and embalmed only in the sweetest memories. Nor do we believe



that what we are about to add will be deemed, in any just sense, a stigma upon his fair character. We have no moral right to weigh men of other times by the standard of our own. Nor have we a right even to lift the veil that may disclose their seeming deficiencies, except that it may serve to inspire us with nobler resolves to purify still more our code of moral life, and to conform thereto with more unswerving rectitude.

The ministry of Mr. B. occurred during that eventful period "that tried men's souls." The habits of the returned soldiers of the Revolution, mingling with customs that had already gained a foothold in community, began to tell fatefully during the close of his pastorate and that of Mr. Foster, his successor. Even Gospel ministers—Mr. B. among them—did not perceive the danger, and readily yielded to the usages and demands of the times by keeping alcoholic stimulants for daily use in their families. They thus added the powerful weight of their example to that scourge of humanity which swept whole families and neighborhoods into the pit of destruction. While we wonder, let us not condemn. The times have changed.

°At the Ordination of Rev. J. B. Wight in 1815.



Wayland Local History.

MINISTERS. (CONTINUED.)

Joel Foster.

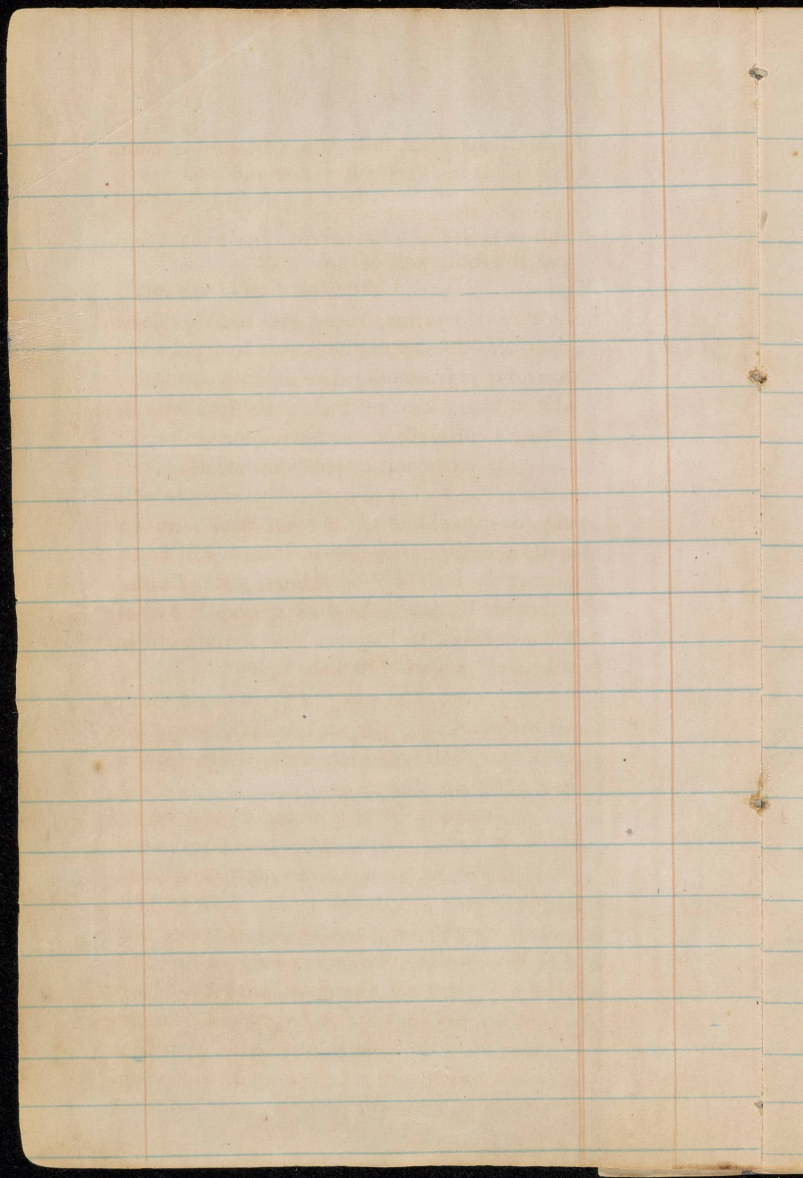
In 1802 Mr. Foster appears as a candidate. In October he receives a call from the church and people, which he declines. It is renewed the following month with an offer of a larger salary, which is not accepted. Other candidates are employed. In June 1803 the call is renewed, and, after some delay, in which Mr. F. figures with some degree of independence, he returns a formal answer under date of July 10th. He says—

“Having received authentic records of your proceedings in Church and Town meetings, and finding that you have renewed your call to me to settle with you in the Christian Ministry, I have taken the matter into serious and prayerful consideration, and have endeavored to acquaint myself with the real state of society.

Your vote stands to give me four hundred and fifty dollars annually so long as I shall supply the Pulpit in this town.

According to this vote, I have a constructive right to the proposed salary so long as I shall, by myself or any other person supply your Pulpit—tho' I might totally neglect every other part of ministerial duty. On the other hand, it gives you the right to make deduction from my salary for every Sabbath that I may, by reason of sickness or otherwise fail to supply.

As I feel no want of affection for any person in the town, you may be assured of my future endeavor to establish a witness in all



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your hearts, not only of my fidelity as a minister, but of my cordiality as a friend. . . .

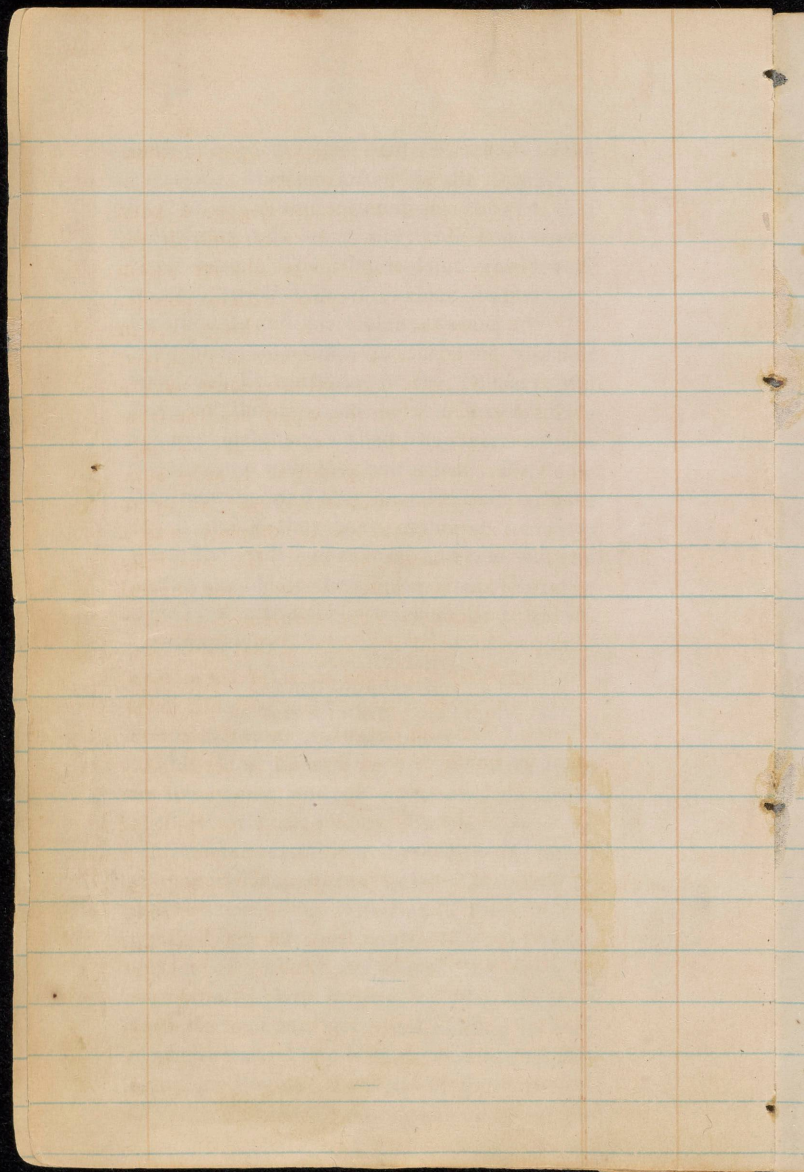
For the increase among you of that charity which is the bond of perfectness, and for your future peace and happiness, you have, Brethren the daily prayers of

Your Friend and Servant."

Two conclusions may at once be drawn from this document; one, that its author was a man free from religious cant and ceremony; the other, that he had a critical eye for straight-forwardness in business matters.

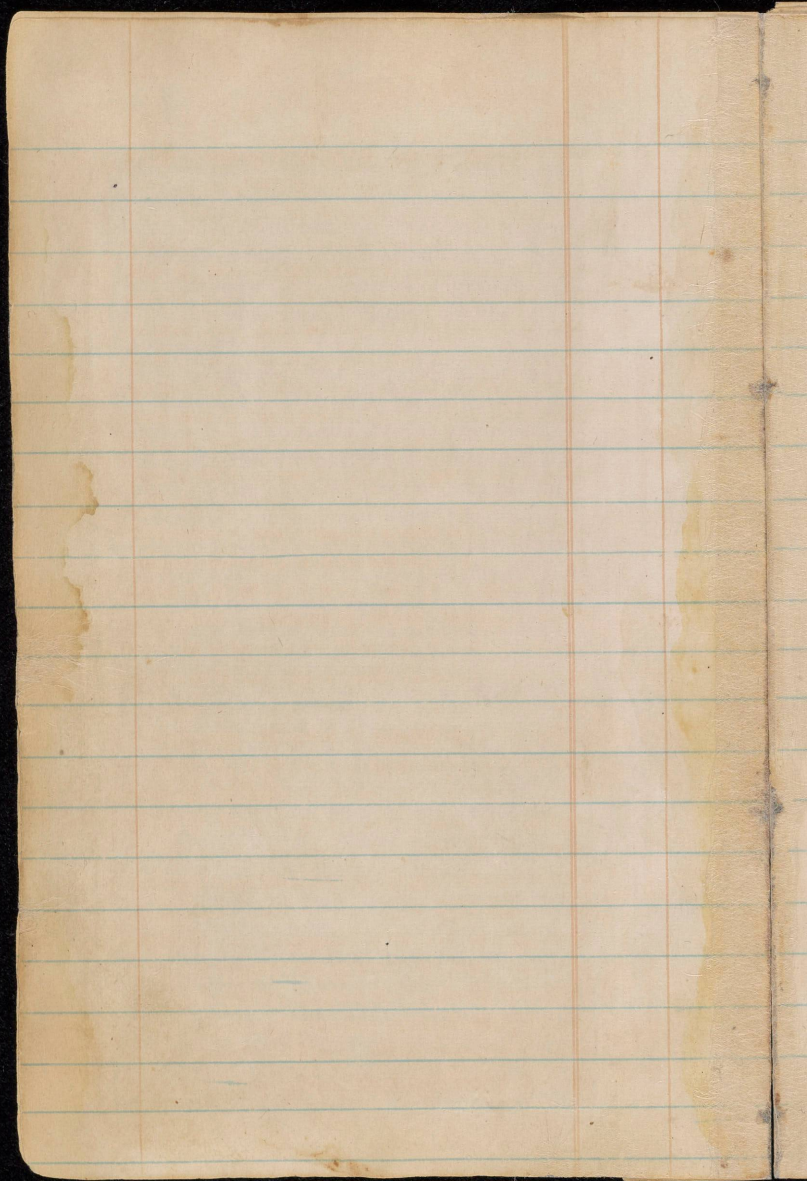
In the parts not quoted he clearly states what is and what is not to be considered in the bargain should he become their minister; and expresses his consent, if they will accept and ratify his view of things. Mr. Foster's call was by no means unanimous. In part from political feelings, a few of the most influential men of the town were bitterly opposed to him, and some of them never entered the meeting house on Sundays except that they had good reason to believe that Mr. F. had made an exchange.

Turning now from these book-data, we find in the remembrance of many witnesses, a man scarcely the inferior, in his *physique*, to his predecessor; and in refinement and scholarship, thought by some to be his superior. Yet the fountain of his heart seemed to o'erbrim with less of the pure milk of human kindness, and he was blest with a smaller development of that kind of spirituality which seeks expression in set phrases, however appropriate or long-sanctioned; and he could



not count with equal certainty upon his influence with all classes in society.

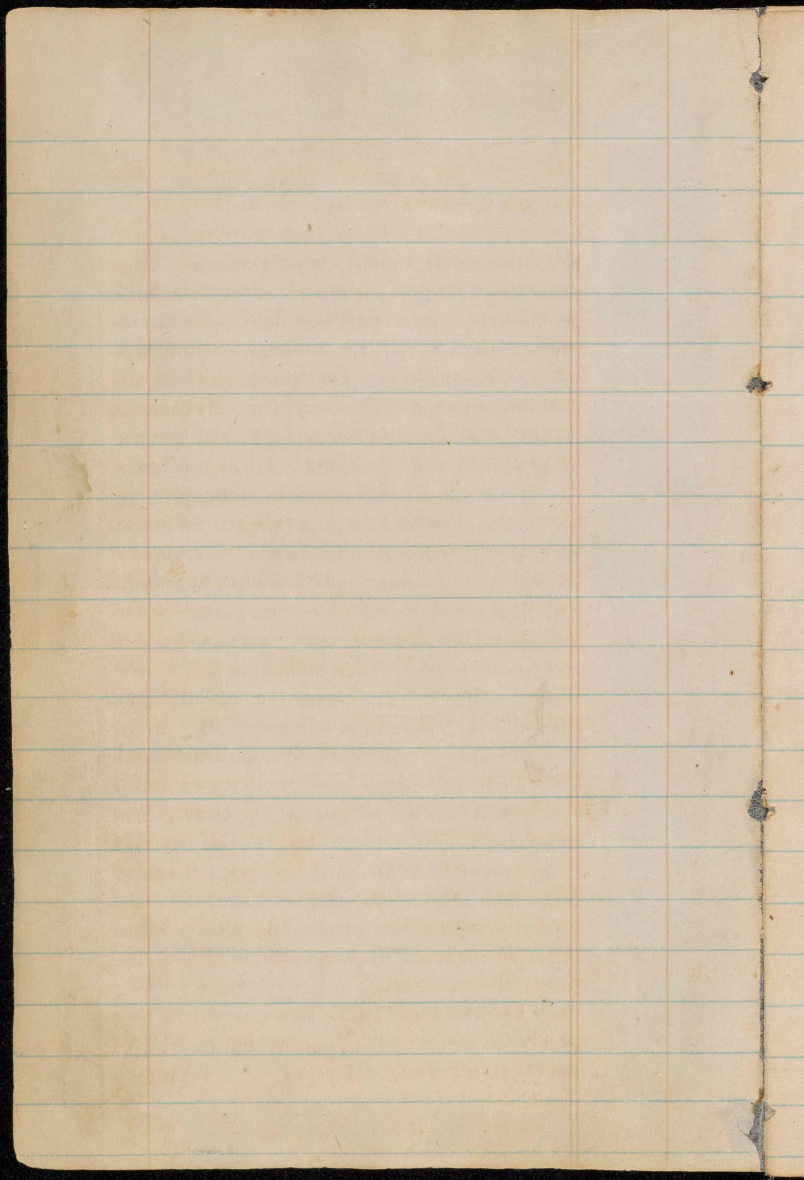
He possessed in an intense degree a keen sense of the ludicrous. It was difficult for him always to restrain this peculiarity within due bounds in his intercourse with his people. He *would* see the funny side of things even in his best friends, and sometimes in their best efforts to do right. Social intercourse was a delight to him when he could be free from the restraints of official sanctimony. To upset a chair with a young lady in it, as by accident, or steal a march in any way so as to create a merry confusion in company was a source of pleasure to him. He was fully aware of the fact before stated, that several of his parishioners were disinclined to hear him preach; and it is related that more than once he fairly outwitted some of these men, and brought them face to face with him in the church. Late on Saturday, or early on Sunday, he would be seen dressed in his Sunday suit, riding solemnly by the premises of one or more of these absentees from the fold, as if on an exchange with the minister of a neighboring town; whereupon, the unsuspecting would gladly seize the supposed opportunity to hear the word from parson Kellogg, or Hillard or Kendall or some other one that Parson Foster's direction seemed to indicate. But parson F. having accomplished his strategy thus far, made it a complete success by taking a circuitous route to his own home,



and duly appearing in his own pulpit. Such a feat afforded him much enjoyment.

Rigid Calvinism he left at a goodly distance. It is related that one of his young lady parishioners (now living) went to him in a state of mental doubt and anxiety for instruction and relief; but the only satisfaction received was an invitation to call again. And when, with some of her mates, she again called and endeavored to introduce the subject of their spiritual wants, he first treated them with some spirituous drink,—an internal baptism we suspect,—before proceeding to discuss matters of a psychological character. And, as a *finale* to this episode, on the next Sunday (it being communion day) much to the surprise of the young lady, and without her previous knowledge or consent, she was *propounded* by her pastor, and by vote of the church received into full communion.

Politics raged high during his pastorate; and he felt it his duty to side with the federal party; and his duty, also, to preach a sermon severely criticising the party in power. This so vexed his choir, the members of which with two or three exceptions, were opposed to him politically, that they, in jocular retaliation, arranged to sing as a voluntary at the close of the sermon, the then popular musical piece, "Ode to Science," which was rendered in their most vigorous style, much to the satisfaction and merriment of their political friends, and the amazement of their pastor who, thus out-

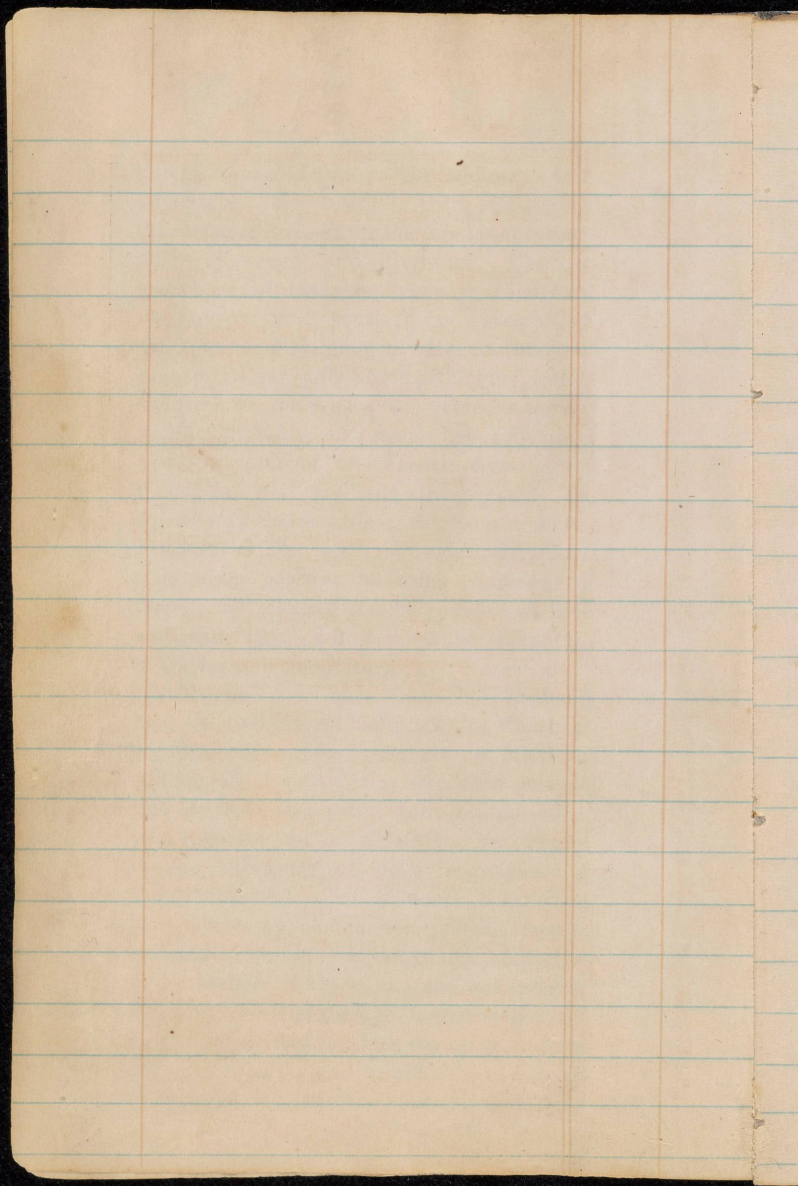


witted, never ventured into that path again, though it is said that he enjoyed the joke.

It can hardly be said that the tone of morals recognized by the churches gained much under Mr. Foster's pastoral care. The habit of using intoxicating drinks was at flood tide, and brought with it its inevitable host of kindred immoralities. The puritanical *regime* was beginning to relax, and the reflex motion of the pendulum was carrying things towards the opposite extreme—not in opinions merely, that were a trifle—but in character and conduct. For this state of things, the strict religious system of earlier days will be held responsible, rather than those persons who felt its rigidity to be too severe; and who, in loosening its ungodly grip on the external consciousness of men, failed to apply the higher authority of the Divine voice, heard only in the soul's inner temple.

Mr. Foster was a graduate of Dartmouth College in the class of 1777. Previous to his settlement here he had been for twenty-four years a minister at New Salem. His earthly career closed Sept. 12, 1812, at the age of fifty-eight years. His remains, as do those of his predecessor, repose in the "Old Burial Ground," marked by tomb-stones with appropriate inscriptions.

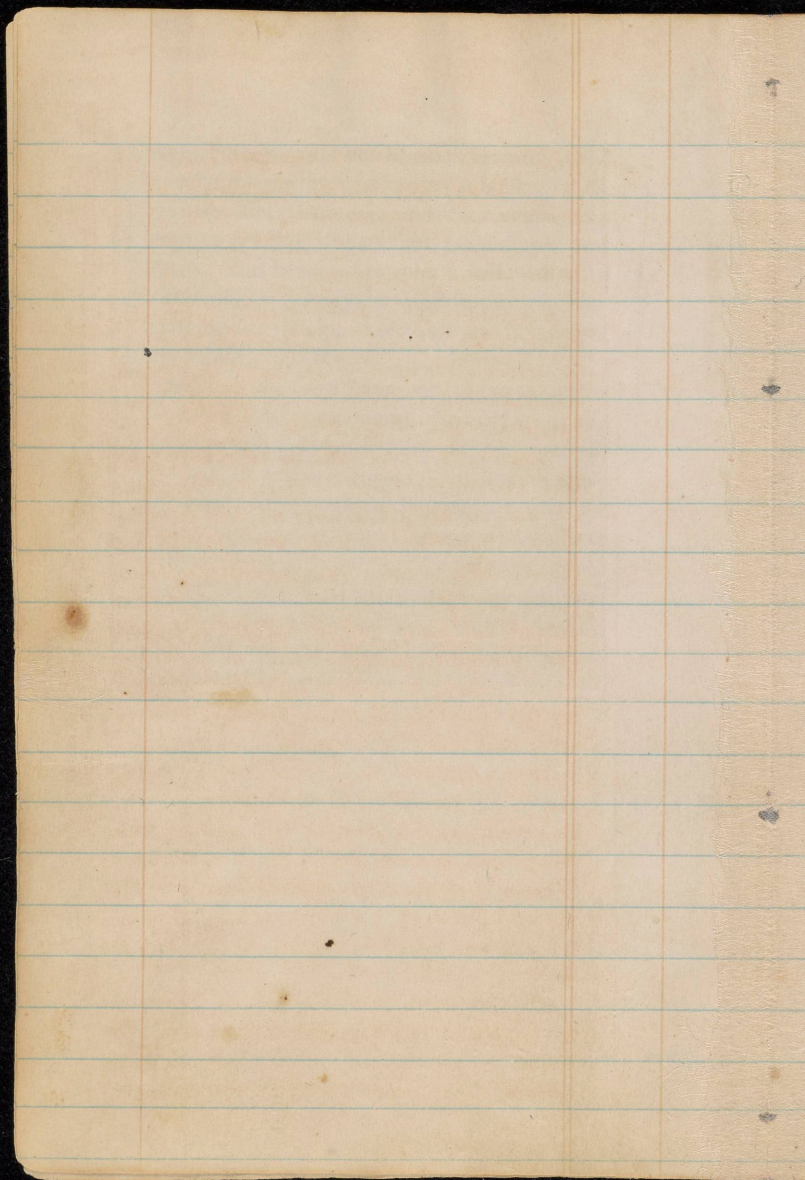
Of five children by his first marriage, two survived him; one of whom in a book of poems thus feelingly speaks of his father's death:—



"My reverend Sire—Instructor, Guardian, Friend !
 Though not permitted on thy hearse to attend,
 Thy *orphan child* shall ne'er forget that day,
 When thou wast summoned from thy flock away.
 Though the companion of thy youth had died ;—
 Though of thy children none were near thy side—
 Yet Friendship's minsterings thick clustered round,
 And 'mid thy lambs full many a friend were found.
 If on the couch of death a boon attends,
 Next to the Savior, 'tis the love of friends.
 Hear that dear *sister of the church* inquire,
 If friendship's hand can any hope inspire ?

He sees affection's tears suffuse her eyes ;—
 "Weep not for me," the dying saint replies,
 That hope I long have cherished, still remains
 An anchor to my soul ;—and mortal pains
 Though now they rack this tenement of clay,
 Insure me comfort in the realms of day ;
 A rest remaineth for the child of God,
 Who here in patience bears the chastening rod ;—
 For this assured rest, I long—I pray—
 And hail release from this encumbering clay.'
 In the sure hope, immortal bliss to gain,
 This *Christian Pastor* rests from mortal pain."

N. Lanesford Foster's Poems.



[For the Waltham Free Press.]

Wayland Local History.

MINISTERS. (CONTINUED.)

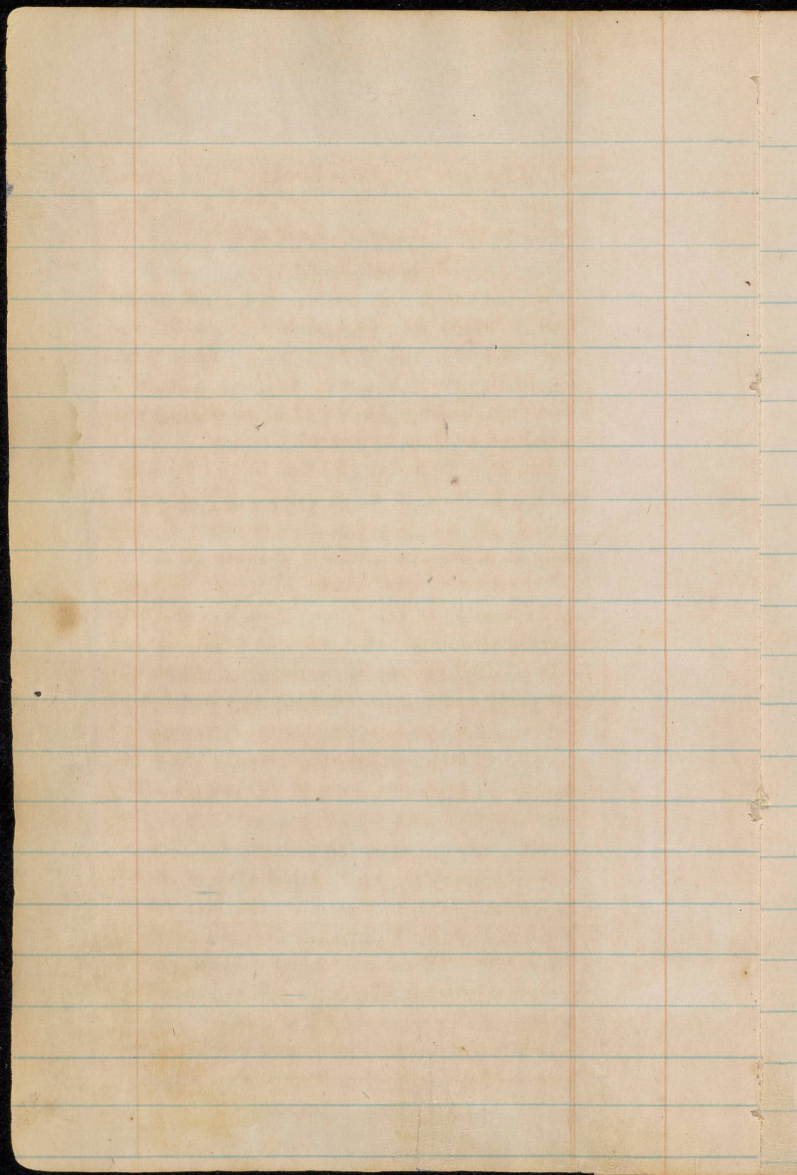
JOHN B. WIGHT.

A period of three years elapsed (after the death of Mr. Foster), during which the meeting-house now standing was built, and which was dedicated on the same day with the ordination services of Mr. Wight.

With entire unanimity in selecting one who, though the youngest member,* graduated with the highest honors of his class at Brown University in 1808, the church and society seem to enter upon a most auspicious era on the 25th of January, 1815. And so it proved for many years. "Peace and good will" prevailed, and that "unity of spirit" for which so many have since sighed in vain during the sad years of bitter doctrinal controversy that rent this church in twain in 1828.

After a faithful ministry of twenty years, Mr. Wight formally resigned his charge. In his seventy-eighth year he still resides with this people, and has never ceased to minister to them in all their spiritual necessities by his cheerful presence, his words of hopeful counsel, and an exemplary regard to the laws of life.

His biography is written on the hearts of the people of two generations, and needs no pen at the present time to trace its varied incidents. His endeared partner--eldest daughter



ter of the late Mr. Silas Grout of this town, —passed from the scenes of earth Apr. 18th, 1851, in the 59th year of her age.

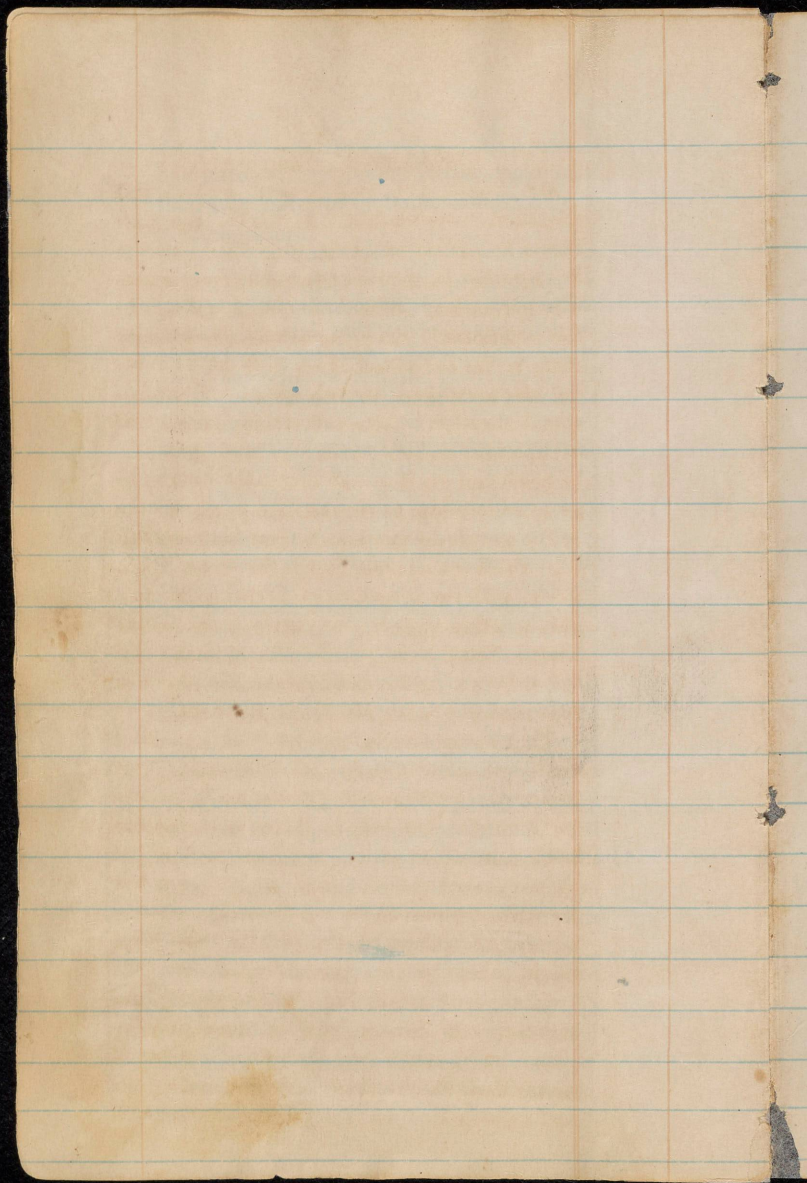
RICHARD T. AUSTIN.

On the resignation of Mr. Wight, the spiritual wants of the people of the "First Parish" were met by desultory supplies until Sept. 28, 1836, when Mr. Austin, (a graduate of Bowdoin College in the class of 1831), was ordained as their minister.

Scarcely, however, had he begun his well-planned course of ministerial duty, when he was stricken by disease that continued painfully to affect him until his final release.

Mr. Austin was a man of great sincerity and integrity of character, with a constantly overflowing sympathy for the suffering and less favored classes in society. With an unswerving firmness in maintaining the truth as he beheld it, he mingled a tender regard and suavity of manner towards theological opponents that promised soon to allay much of the harsh feeling then prevalent. Combining religious fervor with direct applications of Christian principles in his discourses which he delivered with peculiar power, he gave token of great usefulness to his people, had his life been spared.

A short time previous to his death, he was united by marriage to Miss Susan Austin of Cambridge, whose name he had assumed, and at whose residence he died in 1847.

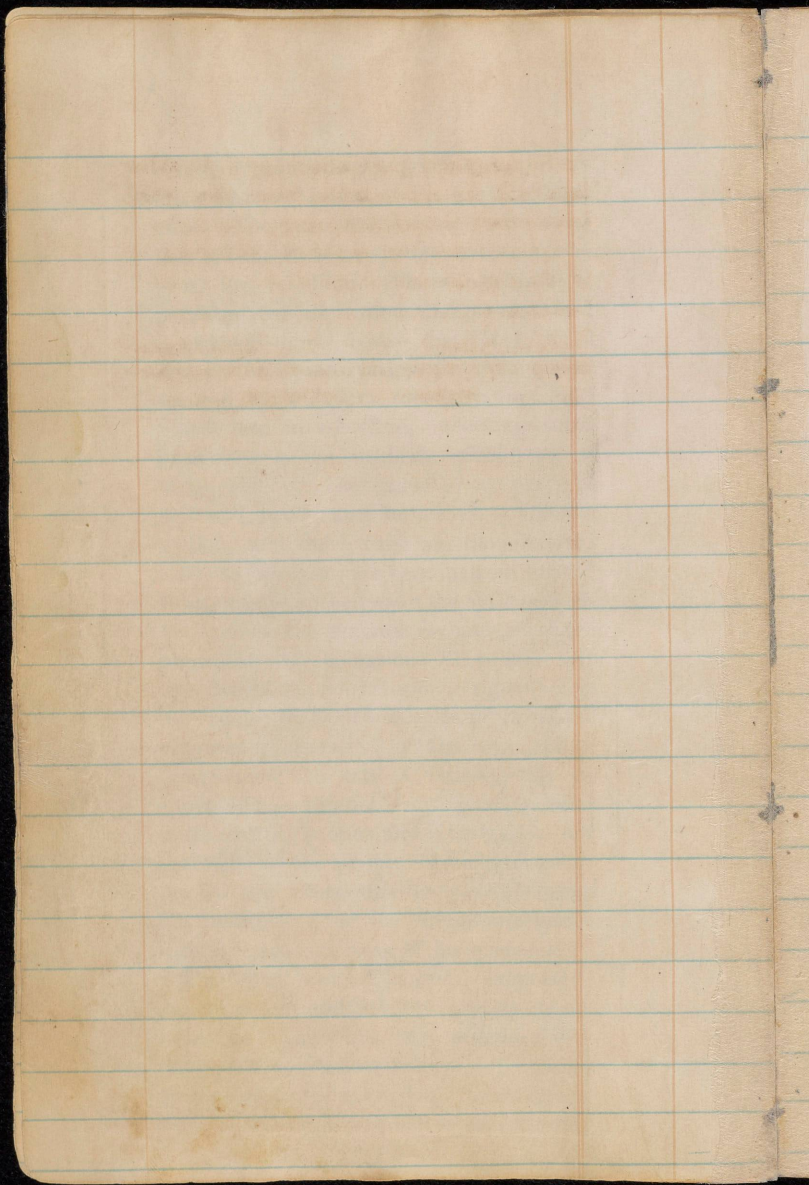


EDMUND H. SEARS.

Mr. Sears, the well known writer and preacher, succeeded Mr. Austin in the pastorate by ordination Feb. 20, 1839. After a brief period he removed to Lancaster, where a larger society seemed to open a wider field for usefulness. Six years of ministerial labor there so far enfeebled his health as to compel him for a time to relinquish his professional vocation. This relaxation, with rural occupations on his farm in Wayland, gradually produced their usual favorable results so as to enable him to resume the pastoral care of the people over whom he was first ordained, which continued until the year 1862, when, with the intention of devoting his talents to other objects, he again resigned his trust. Temporary supplies have since been the order pursued,—the present incumbent in that capacity being Mr. S. D. Robbins.

Thus close our sketches of the long line of pastorates of this early-formed church. Our design has been, not to exhaust the biographical material, but only to throw into readable form some of the more prominent facts found on the earlier records, and to gather a few fragmentary reminiscences from the octogenarians and others of the present time, that might otherwise pass into oblivion.

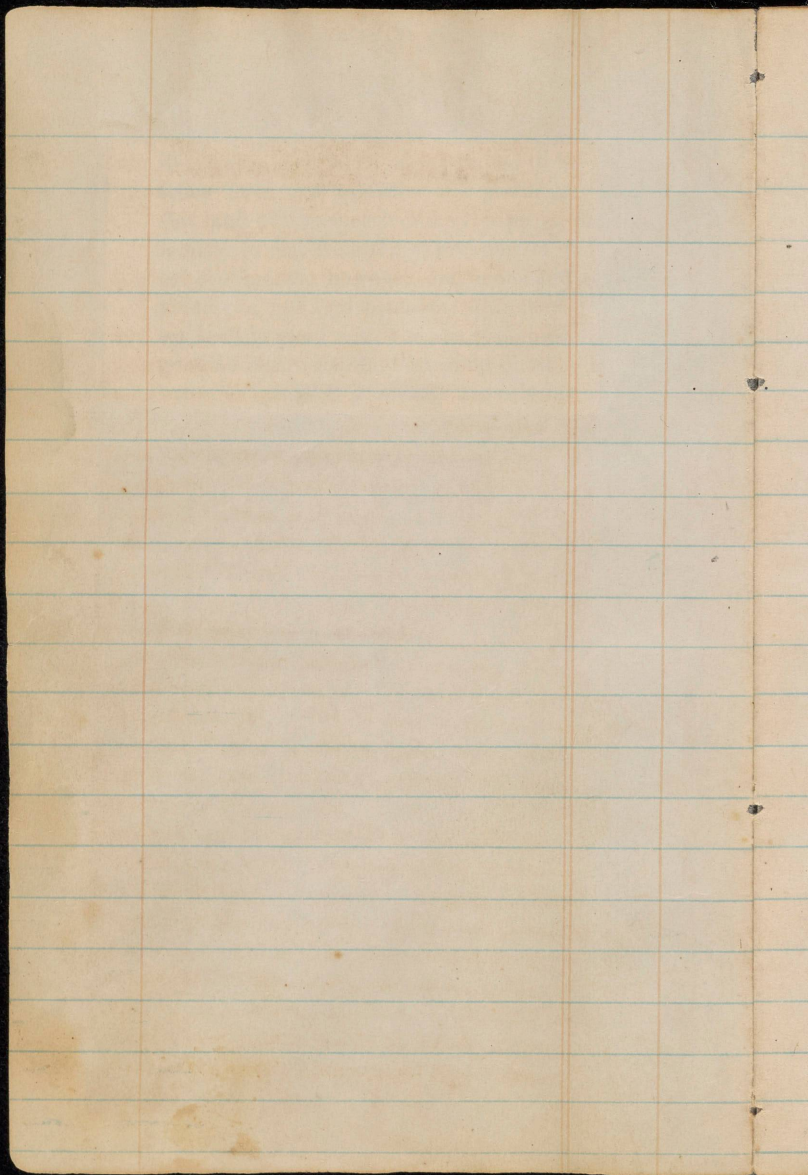
Of the men now living, whose names are mentioned in these papers, it does not become us to make any extended sketch of either their characters or the collateral events and incidents of their ministries. They will



not be forgotten, and other pens of other days will do them justice when they shall have passed to their next stage of existence.

A paper may be expected, sketching in brief the pastorates of the Orthodox church in this town.

He was fully fitted as a scholar to enter college at the age of twelve years ; at fourteen he was admitted.



Local History.

[For the Waltham Free Press.]

Wayland Local History.

MINISTERS OF THE ORTHODOX SOCIETY.

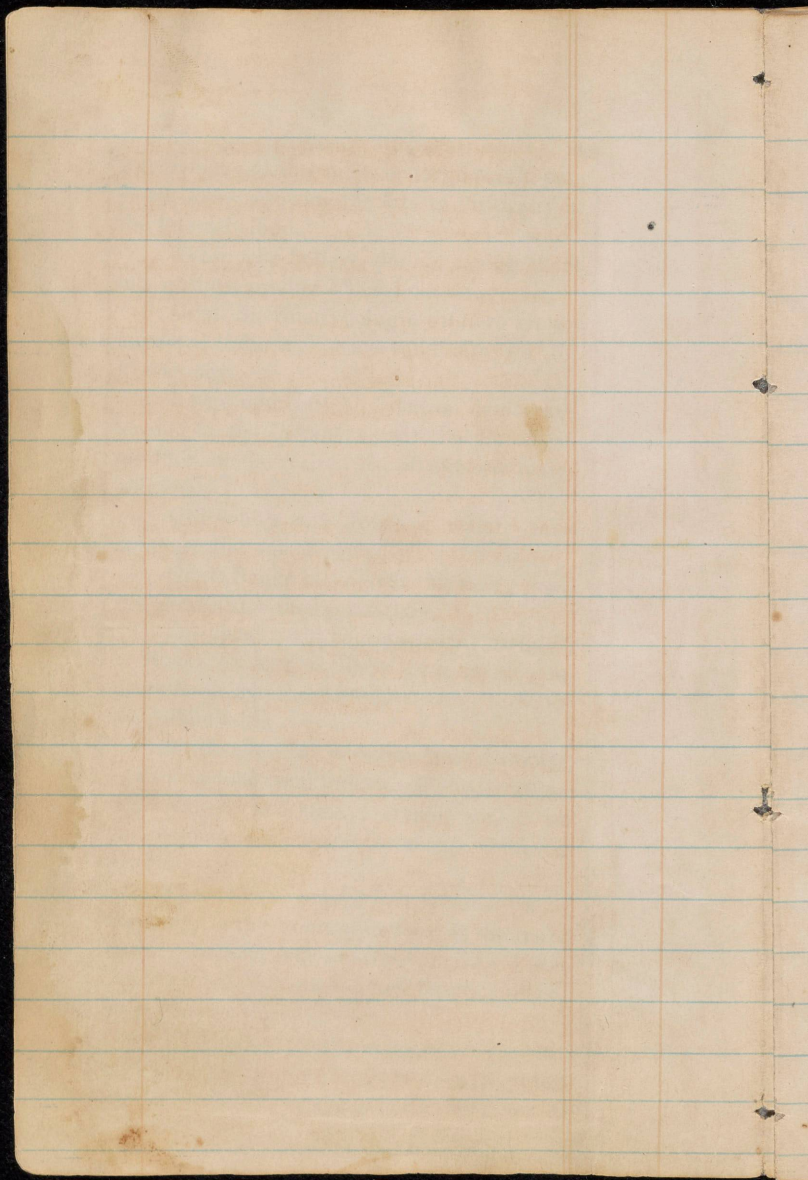
This side-branch, that sprung from the old parent stem,—as before narrated,—has had a rapid succession of pastors during its period of forty years. . .

With but two exceptions, the men who have officiated here are still living ;—beyond these, any extended sketch-work of ours, at present, would be deemed supererogatory ;—and so, we content ourselves with a bare statement of names and dates.

LEVI SMITH.

Mr. Smith—the first minister of the new society—was a native of western Connecticut, graduating at Yale in 1818. His theological studies were also pursued at New Haven.

His first-regular settlement was at Wayland Jan. 21, 1829.* The society was then in its “day of small things,” having but few members and worshipping in a very unpretending chapel. During his official period, the interests of the society did not appear to be greatly advanced. There was a seeming formality on his part, that tended to create an undesirable distance between pastor and people ; although those who were best acquainted with him, found no traces of austerity.



He was formally dismissed from his charge in Wayland Nov. 26, 1832; and was afterward settled in Kennebunk Port, Me., and at East Windsor, Ct., where he died, Jan. 15, 1854, at the age of sixty-four years, leaving a widow, Mrs. Lydia (Warren) Smith, formerly of Wilbraham, Mass.

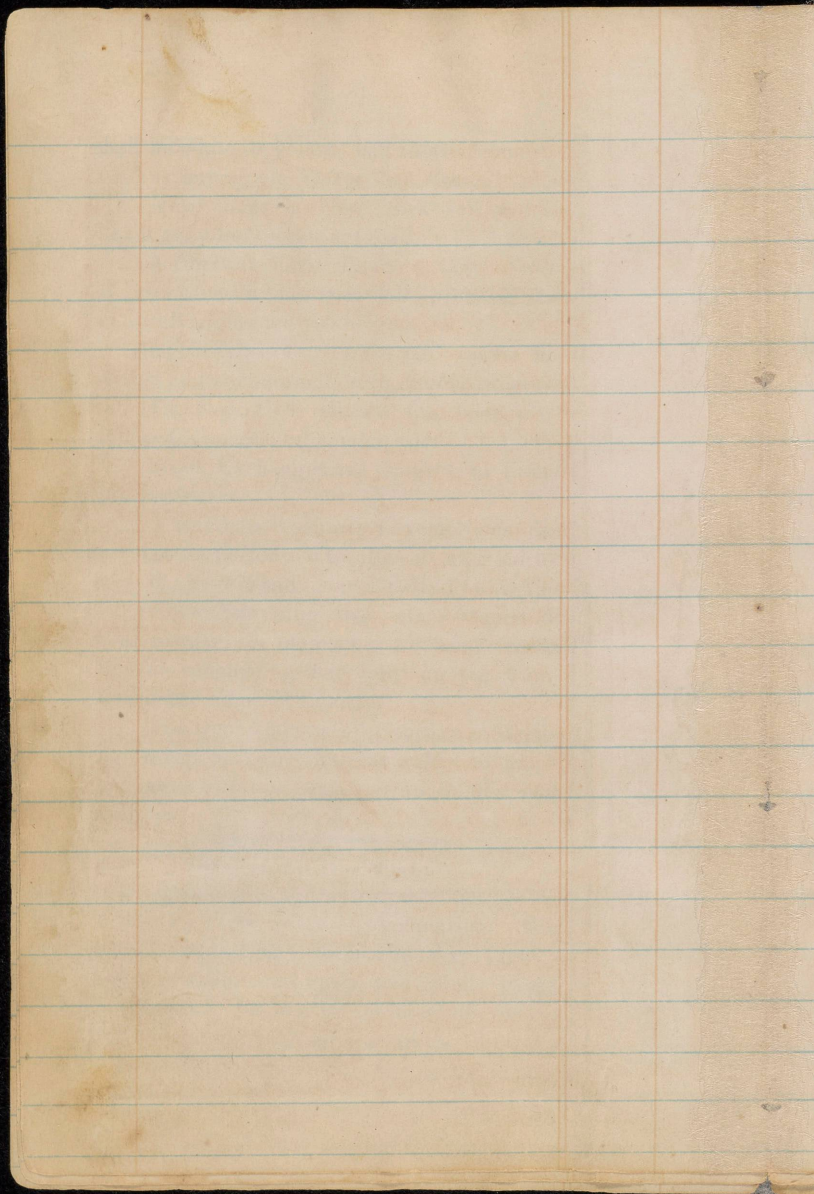
Mr. Smith was converted under the ministry of Dr. Nettleton, for whom he ever cherished a strong friendship. Side by side their remains repose near the Seminary on East Windsor Hill.

Mrs. Smith writes: "During his last sickness I never heard from him a complaining word, hardly a groan, though I knew him to be in great bodily distress. His mind was perfectly clear, peaceful and serene, and on Sabbath morning, just at the rising of the sun, he passed into the skies."

LAVIUS HYDE.

In the interval following the dismissal of Mr. Smith the society received sufficient encouragement to erect a new house of worship, which was dedicated on the same day with the installation of Mr. Hyde, July 22, 1835.

Mr. H. was born at Franklin, Conn., Jan. 29, 1789, of Puritan stock, of which William Hyde was the first family representative in this country as early as 1633. He graduated at Williams College in the class of 1813; pursued a theological course at Andover, and in 1818 was ordained as minister in Salisbury, Conn. The same year he was united by mar-



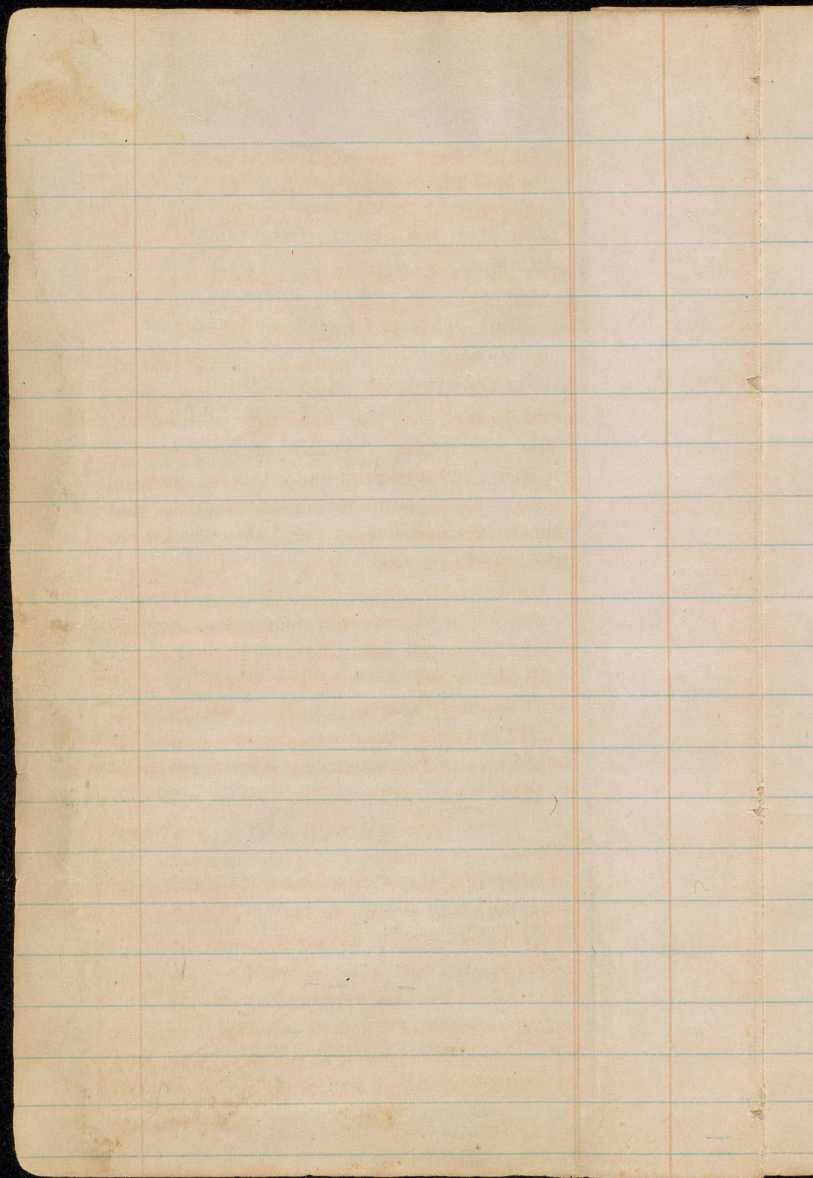
riage to Miss Abby Bradley of Stockbridge.

In 1823 he was settled over the church in Bolton, Ct.; and at Ellington, same State, in 1830.

At Wayland his pastorate will long be remembered not only by the people of his charge, but by the citizens of the town in general. Possessed of a most genial and love-pervaded disposition, he secured warmly attached friends among all classes and sects. Along with his firmly held and decidedly Calvinistic doctrines, he bore such a large measure of that liberal Christian spirit, that he was never willing to obtrude his opinions, or let them form a barrier to friendly and cordial intercourse.

Particularly worthy of note was his love of children, and his interest in their welfare. With a very remarkable strength of memory which it is said enabled him to recognize all the children by name; in all the schools of his several homes, he came to be appreciated by them every where as their special friend;—and, let it be remarked, he cherished the memory of each individual to the close of life.

He loved books, and few men have been more independent, thorough and liberal in their studies, and few have taken so wide a range. He loved nature in both her phases of fact and poetry; possessing a uniform and marked respect for human nature *as it is*, for its Maker's and for its Savior's sake. He en-

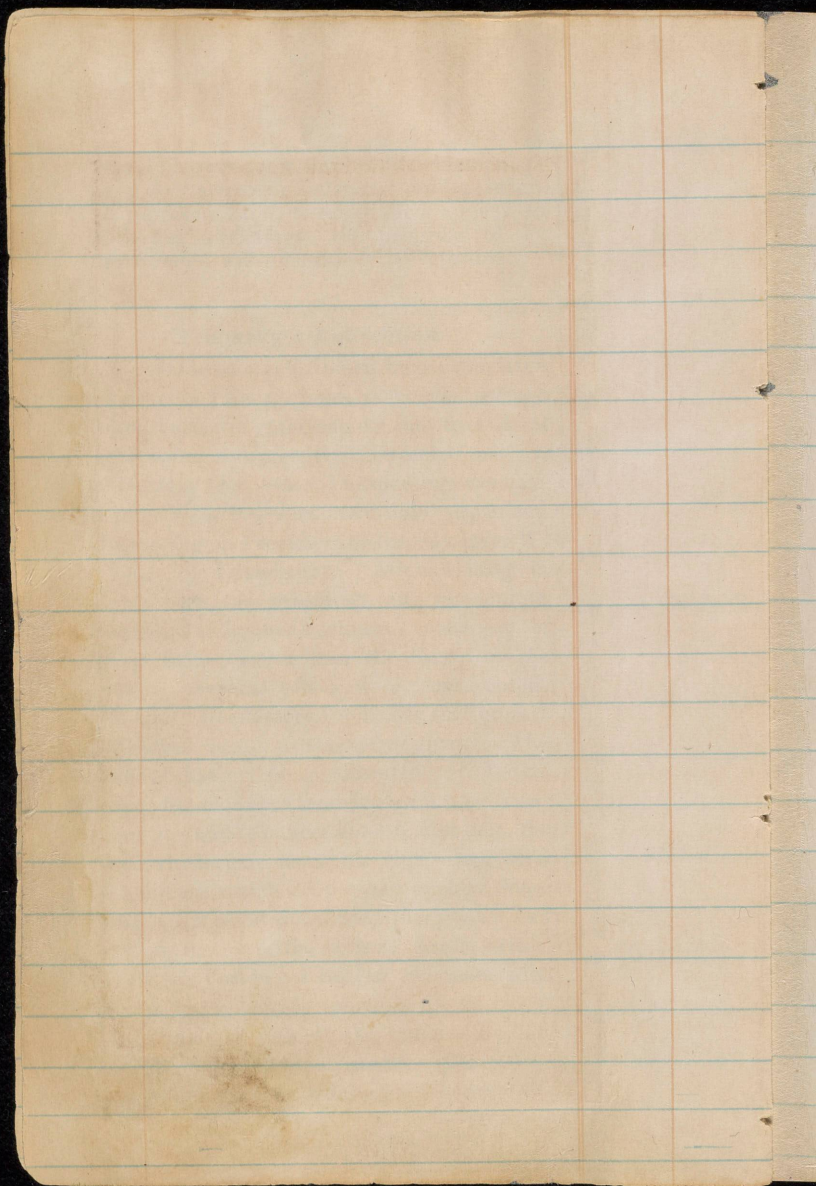


joyed life, and the good things of life; and by a wise observance of the laws of life he passed through his period of earth with a vigorous frame, and an unclouded mind. And even the enshrouded form exhibited an uncommonly transparent beauty and delicacy after the spirit had departed.

As a writer, his sermons showed carefulness of arrangement, clearness of statement, accompanied with much practical application. But, by no means did his pulpit efforts distinguish him as did his more genial pastoral duties. By these he won hearts to duty that had else remained cold and barren. And in this capacity he was a welcome visitor in other families than those belonging to his fold. Grateful is it to remember even now his voluntary visits to the church meetings of his Unitarian brethren, and his words of good cheer spoken to them. Very pleasant also to recall the two pastors walking arm in arm on their way to minister in their different churches, while Bigotry snarled out its wonder how "two can walk together unless they are agreed."

But an unhappy disposition arose in the minds of some of his people, which resulted in his dismissal Apr. 15, 1841.

Mr. Hyde was again settled in Becket, Mass., in 1841, and returned to Bolton, Ct., in 1849. He subsequently removed to Vernon, where the evening of his days was spent in retirement from pastoral office.



On the Sabbath of April 2, 1865, he was in his accustomed place in the sanctuary and Sabbath school. He retired to rest in his usual health, and while he slept, was peace-

fully carried over the river to the better land. His work well done, he enjoyed the fulfilment of a long cherished wish, in the termination of his earthly labors without illness, pain or warning.

His remains lie near those of his four deceased children at Ellington. His widow and four other children still survive.

JOHN WHEELOCK ALLEN.

Graduated at Bowdoin College in 1834.

Installed at Wayland Dec. 29, 1841.

Dismissed April 16, 1849.

HENRY ALLEN.

Graduated at Dartmouth 1849.

Ordained at Wayland Sept. 30, 1852.

Dismissed Sept. 14, 1857.

A. H. FLETCHER.

Installed Feb. 2, 1860.

Dismissed Jan. 21, 1861.

HENRY BULLARD.†

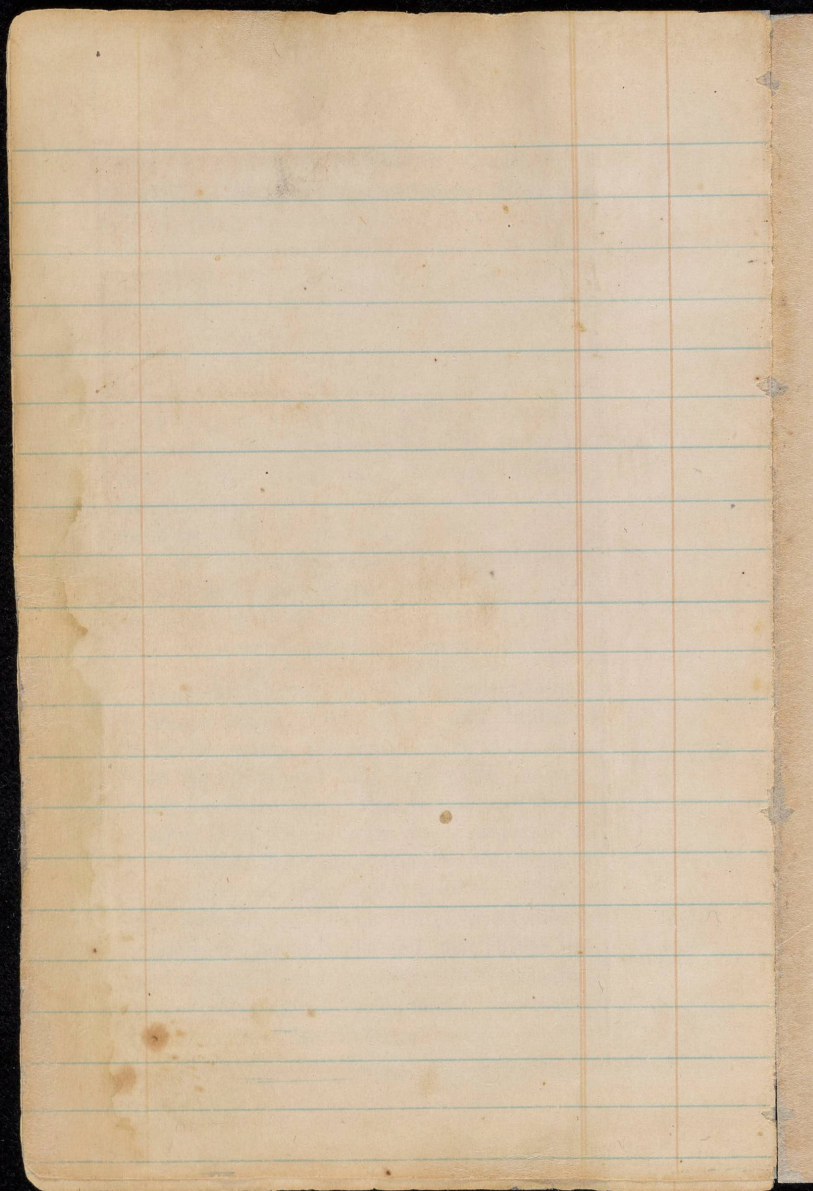
Graduated at Amherst 1860.

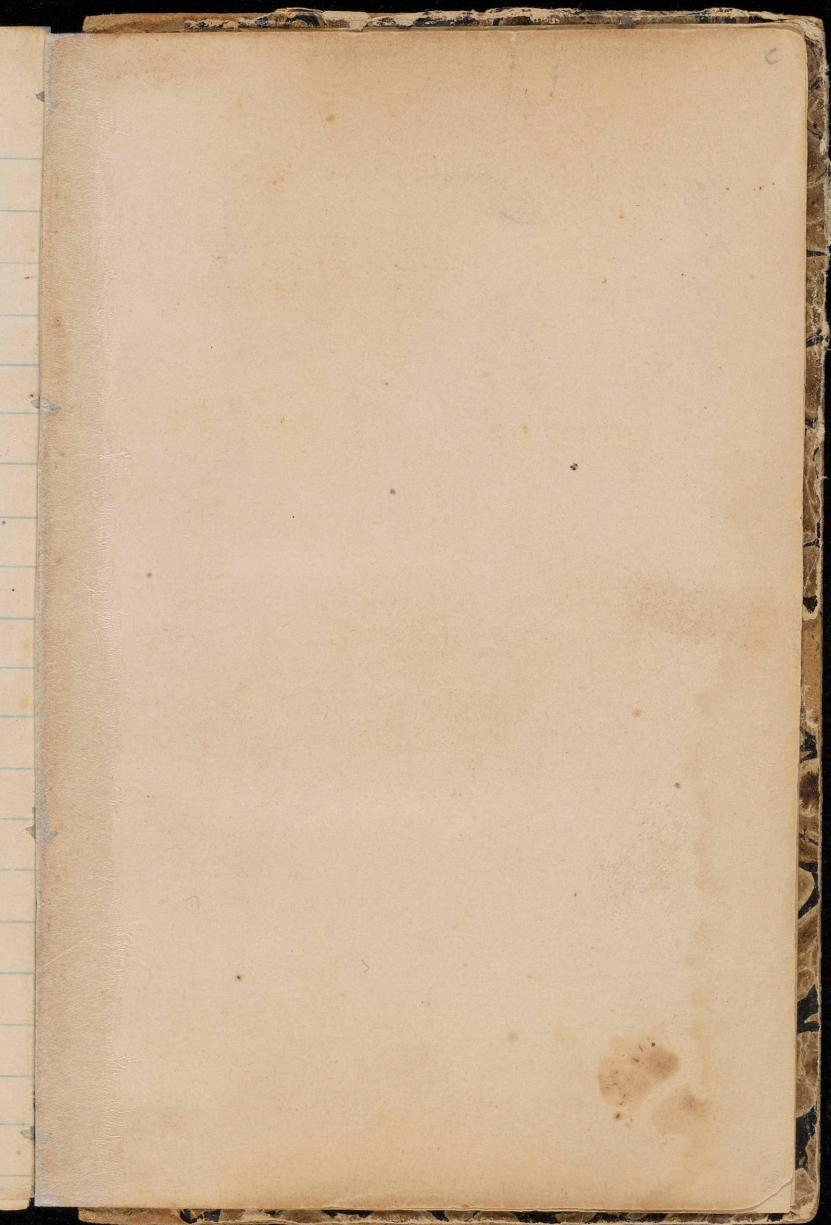
Theology at Andover, 1863.

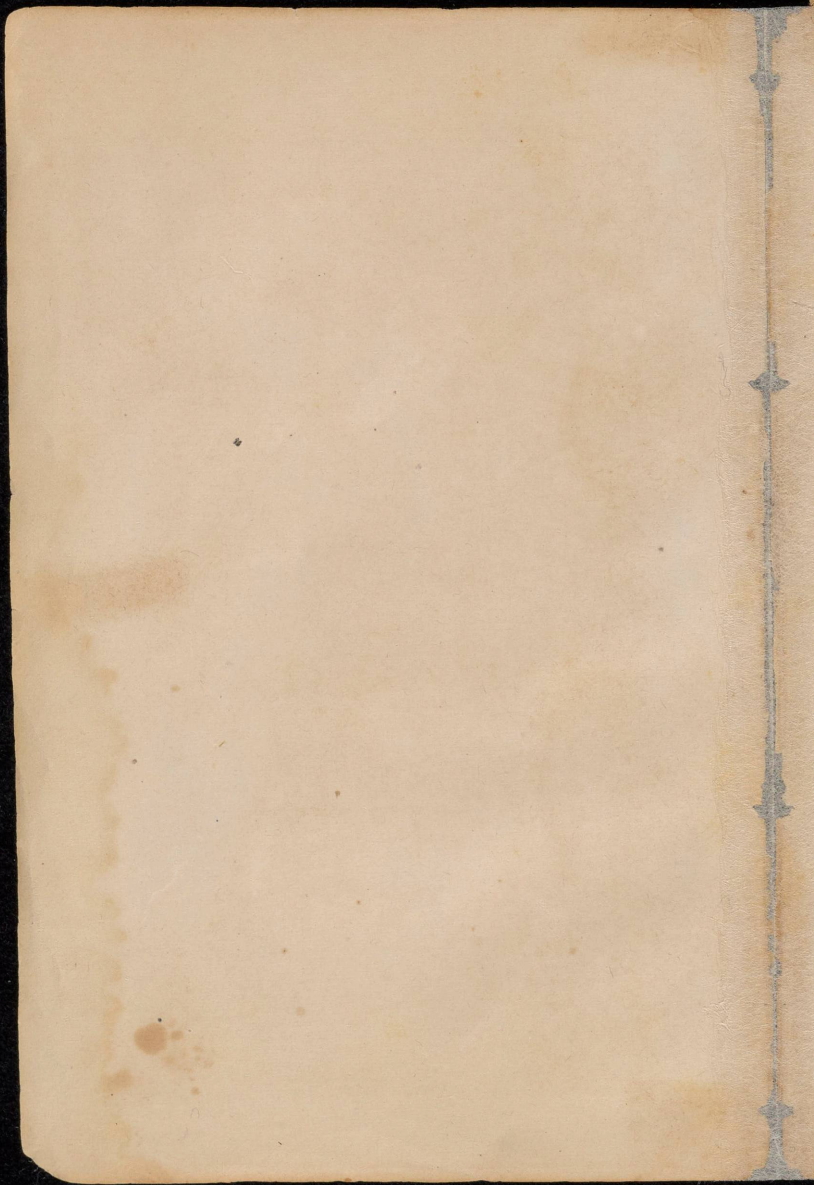
Ordained at Wayland Oct 1, 1863.

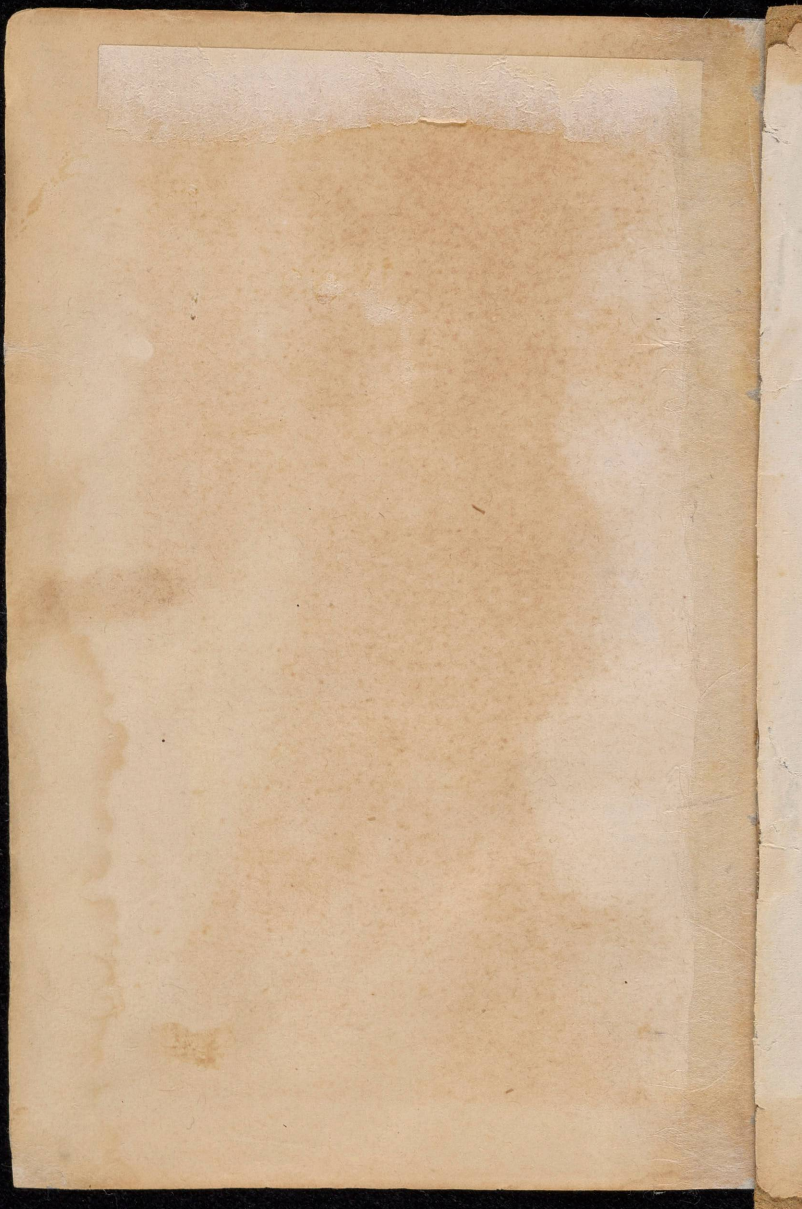
*He had previously preached as an Evangelist.

†The present incumbent.









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